2.

A Reaſonable Word TO THE Doctors of Reaſon:

BEING

Some *Remarks* on a Nameleſs Author in his *Pamphlet*, Entituled, *The Divine Unity aſſerted*;

AND

Some *Obſervations* upon a *Short-Account*, of the Proceedings of *R. S.* Biſhop of a *Diſſenting Congregation* in *London*; with ſome of the Brethren, againſt a Member of that Church as an *Heretick*.

Shewing the *Unreaſonableneſs* of thoſe Pretended Reaſons that are offered, for Denying our Lord Jeſus Chriſt to be *over All, God bleſſed for evermore:* And Proving by the Word of God, and Sound Reaſon drawn from the ſame; That Jeſus Chriſt is the *True God* and *Eternal Life*. 1 John V. 20.

ALSO

A Reaſonable *Reprimand* to Mr. *Conſiderator*, for his fooliſh Boaſting in his Letter to *H. H.* as if He and Thoſe of his *Tribe*, were the only Freemen of the Common-Wealth of *Wit* and *Learning*.

By *N. Goldham*, a Lover of *Truth* and *Sound Reaſon*.

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To the Right Worſhipful

Sir *William Aſhhurſt*,

Knight, Alderman,

AND

One of the Honourable REPRESENTATIVES of the City of *LONDON* in PARLIAMENT.

May it pleaſe your Worſhip,

THE Enſuing Sheets being the Work of ſome ſpare Hours laſt Winter Mornings, redeemed; not from my Employment or particular Calling, but from my Reſt and Sleep: I know not unto whom of Right, it doth more properly belong, than to your Worſhip; knowing that as you are my Governour, my Perſon is under your Protection, and my Manners fall under your Inſpection.

I thought it meet therefore, that a Work of this Nature coming from me, ſhould make its Acknowledgments to your Worſhip; and I do

hereby Humbly ſubmit, both the Work and the Author of it, to your Worſhips Impartial Judgment and Cenſure. And in doing this, I know not how to give your Worſhip flattering Titles, not only (though chiefly) becauſe in ſo doing my Maker would be offended, but alſo, becauſe I have Reaſon to believe, that your Worſhip is ſo Noble, and ſo truly Great; that 'tis as much below your Worſhip to receive them, as it is Breach of Duty in me to give them. Nor ſhall I with a Pretended ſhew of Humility, (the worſt of all Pride) make any Apology, with a pretended Humble Petition for a Pardon for doing thus; not only becauſe in ſo doing, I ſhould be guilty of a Contradiction, having already (as in Reaſon I ought) ſubmitted both the Work and my Self, to your Worſhips Impartial Judgment and Cenſure.

And knowing alſo, ſuch is the Gentleneſs and Candor of your Government, that Sins of Ignorance and Infirmity are diſcountenanc'd, and ſuppreſs'd with Admonition and Reproof; or elſe puniſh'd with ſuch Gentle and Fatherly Chaſtiſement, as may ſerve only for an Effectual Admonition to future Reformation. And I can aſſure your Worſhip, (our Lord Jeſus Chriſt who knoweth all things bearing me witneſs I lye not) that at firſt, and all the while I employ'd my Thoughts about the VVork it ſelf, and of ſubmitting the ſame to your Worſhips moſt ſolid and penetrating Judgment; I could not entertain one Thought, of abuſing Good Nature and a Gentle Governour at ſuch an Unreaſonable,

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Wicked Rate, as ſinning wilfully in Hope of a Pardon will amount unto.

I am very ſenſible, your Worſhip is called by the Good Providence of God, and the Voice of this City, to Much and Great Buſineſs in Publick Affairs, both in this City and for this City and Nation; among the Chief of our *Engliſh* Tribes, the Heads of their Fathers Houſes, Men of Renown who have been and are to Aſſemble together in Parliament; to Enquire and Determine what our *Engliſh Iſrael* ought to do: (That our Lord Jeſus Chriſt may direct your Counſels, and bleſs your Reſolves, is and ought to be the Prayer of every true *Engliſh* Chriſtian.)

I ſhall not therefore preſume, to detain your Worſhip with a Long Entry to a ſmall Cottage; yet I think my Self obliged, to render to your Worſhip a Reaſon for my doing thus; and among others this is one, There is a Generation ariſen up among us, who call themſelves *Wits*, *Freemen* (as they ſay) *of the Common-wealth of Learning*; but they prove themſelves to be no other than a Select Number of Conceited Dunces, who are far enough from being Freemen of the Common-wealth of Sound Reaſon: And there is indeed, no ſuch thing as the Common-wealth of Learning, that being a good Gift of God beſtow'd but upon ſome; but Reaſon is given by the ſame Author of every Good and Perfect Gift, to Men as ſuch; yet neither is this univerſal in common to all Men in any great meaſures thereof, witneſs our Pretenders thereunto.

And yet ſo vain are theſe Conceited Ones,

(and of all Fools they are the worst) that they not only say, they are *Freemen of the Commonwealth of Wit and Learning*; but they will needs make themselves (as Usurpers in all cases do) Masters and Magistrates of that which is Superiour to both; *viz.* The Common-wealth of Sound Reason.

Hence it comes to pass, that so many Nameless Letters have been sent to our Noble Senators, with bold and presumptuous Exhortations to make Use of their Reason; as if Christianity were an Enemy to Humanity: Or as if Faith destroyed Reason, charging all the Laity, as well the Nobility and Gentry; as the Commonality and more inferiour *Mechanicks*, to be no better than *Biggots* to the Clergy? And the Clergy no better, than Arbitrary Imposers of Idolatrous Doctrines.

Since therefore, these Bold Invaders on the Rights of Mankind in point of Reason, (as if they had ingross'd it all into their own Hands) are grown so Vain and Insolent, as to set Bounds not only to God's Word, but to God himself; they not having the Fear of God before their Eyes, form an Idea of God according to the Dictates of their own Foolish Brains: And whatever God saith of himself, yet he must be no other than what they say he is; and in all Probability the next Step will be, to say, he is not.

I therefore look'd for some Answers to those Unreasonable, as well as Unscriptural Pamphlets from our Reverend Divines; but finding these Pretenders had this Shift, to put off what the Clergy had said; And to amuse their Readers,

viz. That the Laity, and eſpecially the more inferiour Sort, take thoſe things upon Truſt, and are led by the Noſe by the Clergy.

To Convince therefore theſe Gainſayers, and to Honour our Lord Jeſus Chriſt, and to let thoſe Gentlemen know, that we Lay-men do ſee with our own Eyes; and that every true Chriſtian (tho' the meaneſt of *Mechanicks*) is not taught by the Clergy only, but by the expreſs Word of God; to *Honour the Son even as we Honour the Father.* For theſe Reaſons, have I thus employed thoſe Redeemed Hours, and forasmuch as your Worſhip hath an Undoubted Right, to judge both the Author and his Work; ſo I Humbly take Leave to caſt both at your Worſhips Feet, and Subſcribe my Self as I am,

Your Worſhips,

Moſt Humble Servant,

Nathanael Goldham.

To the Rational

READER.

IT *is to be Lamented, but not to be Wondered at, becauſe it is foretold and Propheſied of*; that in the laſt days, *and therefore in our days*, many Falſe teachers ſhall ariſe, and deceive many; *i. e. So many, that if it were poſſible, they ſhould deceive the very Elect*; *many ſaying*, Lo here is Chriſt, and lo there; *ſome ſaying*, this is he, *and others ſaying*, that is he; *Mat.* 24. 23, 24. *The Devil and his Imps ſetting up many Chriſts, if by any means they can delude poor Souls, and draw them from the true Chriſt; but our Lord hath forwarned us, not to go after them, becauſe he hath told us theſe things before*, Mat. 24. 25. Mark. 13. 21, 22. *And being forewarned, I truſt by the Grace of our Lord Jeſus Chriſt; we ſhall be forearmed, (all his Diſciples, even we Lay-Men not excepted) and be enabled to withſtand, and to ſtand againſt all the Seducers, the cunningly deviſing Fablemen of our day: And for the incouragement of our Faith, and Hope we ought to remember, that the Promiſe of impoſſibility of being deceived, is not confined to the Miniſtry, but to all Gods Elect, to every true Diſciple of Jeſus Chriſt. And it is almoſt in ſo many words foretold (at leaſt, it is plainly implyed) that many of the Miniſtery, many of the pretended Miniſters of Chriſt, ſhould be thoſe very de-*

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ceivers themſelves; Why elſe doth our Lord call them falſe Prophets, falſe Chriſts; *Mat.* 24. 23. *Mark* 13. 21. 22. *and* falſe Teachers, 2 *Pet.* 2. 1. *It's thoſe Wolves coming in Sheeps Clothing; that do ſo diſturb the Church, and in a great meaſure take Peace from the ſame; and by there pretentions to Reaſon and great ſwelling Words of Vanity, concerning their great Reaſon and Learning,* Lead away ſilly Women, laden with divers luſts: *And for ought I know, as many ſilly Men too. Hence it comes to paſs, that although the Preaching the everlaſting Goſpel, be the moſt Honourable and Glorious Imployment, that ever God call'd a Mortal to in this World: Yet becauſe many of the Sons of* Ely, *do ſo manifeſtly declare themſelves to be the Sons of* Belial; *the offerings of the Lord are abhorred for the Prieſts ſake. It is to be lamented, and I cannot without grief of Heart write it, nor think on it; that the Miniſters of the Goſpel ſhould be ſo much ſlighted, contemned and deſpiſed, as at this day they are; becauſe I Read the Bible, and there I find our Lord ſaith, ſpeaking of his Miniſters to be ſure, if not of all his Diſciples;* He that deſpiſeth you, deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent me. *And I dread what the conſequence of the deſpiſing of Chriſt, and him that ſent him will amount unto; and yet I am no more a Biggot to their Miniſtry, than I am a diſpiſer of them. For however mean or Contemptible my Circumſtances and Imployment may be in the World, yet it hath pleaſed God to Bleſs me with ſuch a* Berean *Spirit, that by the Grace of God, I will neither follow their Doctrine, nor their Practice any further then I have good Warrant from the Word of God; that they follow their and my Lord and Saviour Jeſus Chriſt.*

And

And therefore, if thou ask me what I think ſhould be the Reaſon, why in a profeſſed Chriſtian Nation a Chriſtian Miniſtry is ſo much deſpiſed, I muſt needs ſay, I think they may thank themſelves for it; for when by the Grace of God, a Church or Miniſtry is made Beautiful as Tirzah, *the ſame Grace will make them as* terrible as an Army with banners; *Cant. 6. ver. 4. And although the World hates them, yet* Herod *like, they muſt fear them, although they kill them; and they kill them becauſe they fear them, as well as hate them. Chriſt will honour them that honour him, and although Chriſt Diſciples muſt ſuffer Perſecution, and be Reproached and Vilified; yet at the ſame time, the fear and the dread of them, muſt fall upon thoſe very beaſts that worry them. And therefore it is obſervable, that in times of Perſecution the Church and her Miniſters are hated and troubled on every ſide. But at the ſame time they are feared, not ſlighted; their Perſecutors being moved with Envy, rather then Contempt. The Reaſon is, becauſe the fire of Perſecution makes them more bright and Beautiful, and therefore more terrible: But when there is Peace to the Church, from outward Perſecution; and as in* Conſtantines *time, great Worldly Grandeur is added thereunto; then is the time for the Devil to Play his Pranks another way, by ſending in falſe Brethren among them, to preach the Goſpel for filthy Lucre ſake: And at this very door, it is that many of the loweſt of the People are Let in to be Prieſts; and which is worſe, if worſe can be, many of the loweſt of the People make themſelves Prieſts: But which way ſo ever they get in, whether by the negligence or ignorance of the Doorkeepers; or whether they Climb up ſome other way: It is too Evident, that too many of theſe ſorry Tools*

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are in to the dishonour of the Ministry; and when they are in, it is no wonder though they quickly discover themselves to be as they are; and when they do so discover themselves it is no wonder, if the lowest of the People do look upon them, as lower than themselves, and that must be very low indeed. It is very sad, that our Bishops the Ministers of the Gospel should have such an unjustifiable and dishonourable regard for Ely's *Seed, seeing the Lord hath rejected them from being Priests to minister before him; and yet when any of these fulfil the Curse that was pronounced against that good Mans wicked Seed, and comes and croucheth to them for a peice of Silver, and a Morsel of bread, saying, put me I pray thee into one of the Priest Offices, that I may have a piece of Silver, and a piece of bread, presently they are ready to lay Hands on them. But I would to God they would rather reject all such Petitions and Petitioners, with the greatest contempt and scorn to the Petition; and the Greatest pity and Compassion and Fatherly Admonition to the Petitioners. But no doubt the Aged* Pauls *of our day, would willingly see young* Timothies *growing up in their stead: And why then do they not observe the Rule given to the First Bishop of* Ephesus, to lay hands suddenly on no Man, nor at any time upon a Novice, but on such as desire the Office of a Bishop; *because it is a good Work, and to prove them too; for this was to be done before they took the Office of a Deacon, how much more before they took the Office of a Bishop; and for want of this it is, (I am greived to see it, and so are other Christians to) that the Ministers of the Gospel are in general, and the Gospel it self is so much slighted and despised. There is not that Majesty and Lustre upon Ministers and Christians, as there was in the Primitive times; and*

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no wonder if Men ſlight, when God departs; nor is it to be thought ſtrange, if the Miniſtry it ſelf be ſlighted in the General, when there are ſo many Novices that know not how to divide the Word of Truth aright; and therefore they ſpake not as the Miniſters of Chriſt, as being called and ſent of God to Preach the Everlaſting Goſpel; but as the Scribes and low Spirited time-ſervers, that can Tell a Tale out of Ovid and Homer, but are far enough from being like Ezra, who read in the Book of the Law, and gave the Senſe and the Meaning; the Goſpel and Epiſtles to the Primitive Chriſtians being ſeldom mentioned, or if they be either not Explained, or miſerably perverted to ſet up ſome other Chriſt; or ſome other Saviour beſides our Lord Jeſus Chriſt: For alaſs poor Creatures they know not what the terrors of the Lord, nor the Conſolations of the Holy Ghoſt are themſelves: And how then can they perſwade Men to be Chriſtians? they are ſtrangers to the New Birth themſelves, and how can they give any account of thoſe things they have not ſeen, nor felt. Theſe things are to be Lamented, and ſhall be reformed when God cauſeth Glory to dwell in our Church and Land. It is in vain for Men: In vain did I ſay, it is a ſin and a ſhame for Men to go before God in chuſing of Miniſters, one would think the Goſpel ſhould Teach us ſo much good Manners, as to let God chooſe firſt; And when he hath given ſome viſible Demonſtrations who he hath Choſen, then to ſet ſuch apart by Faſting and Prayer, and laying on the Hands of the Presbytery: So ſhall they revive the Glory that is due to the Goſpel Miniſtry, by having none but Work men among them, that are able to divide the Word of Truth aright, and ſo need not to be aſhamed either of the Goſpel, or a

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ſhame to it; being ſound in the Faith, and having the Spirit may Convince gain-ſayers: For want of a due regard hereunto, the Church hath too many Novices, and too many put too much Contempt on the whole Miniſtry, for the ſake of ſome Pretenders thereunto. But that which is worſe then all this, is, the Enemies of our Lord Jeſus Chriſt, and of the Goſpel of his Grace; take occaſion hereby to Aſſault the very Foundation of the Chriſtian Religion; and finding many in the Miniſtry, ſome of the loweſt of the People, before ſpoken of; who are either prepared to receive their Principles, or not Fortified againſt them by the Spirit of the Lord.

They grow inſolent, and becauſe a Novice, or an Arminian *cannot Confute them for want of a Spirit of Judgment and of a ſound Mind, they are ready to ſay, neither can a Miniſter of the Goſpel do it. And indeed it is a Queſtion which perhaps a* Doctor *of* Reaſon *cannot readily determine, whether it be harder for an* Arminian *to Confute a* Socinian, *or for a* Socinian *to Confute an Atheiſt; for there is a connexion and a dependancy in thoſe damnable Hereſies, for the denying the full ſatisfaction that Chriſt made to Divine Juſtice for our ſin, and our being Juſtified freely by his Grace, through the Redemption that is in Chriſts Blood, makes way to deny the Deity of our Lord Jeſus Chriſt; and the denying the Divine Nature of our Lord Jeſus Chriſt, makes way for denying the being of God,* Arminianiſm *naturally running into* Socinianiſm, *and* Socinianiſm *as naturally into* Atheiſm; *as I truſt Rational Reader thou wilt ſee by the inſuing Diſcourſe, that the moſt* Goliah *like Arguments that our Pretenders to Reaſon have againſt our Lord Jeſus Chriſt, Lye with equal force againſt the very being of God. Theſe Gentlemen hav-*

having Formed an Idea of Religion, and of God himself, according to that little Measure of Reason God hath bestowed upon them; and that Reason wofully Corrupted, they all three set this down for a Rule, and tell us in so many Words that what is contrary to their Reason cannot be True; and being very Conceited, as thou knowest Rational Reader, most of our Weak and and Half Witted People are, they tell us, (what ever God tell us in his Word to the contrary, no matter for that:) That one infinite Saviour is not sufficient to grapple with an in numerable Company of sins and Guilts; each of which they will have to be infinite: But thy Reason will tell thee their Argument will assoon destroy the being of God, as over throw the Satisfaction of Christ: They also tell us the Father, the Word, and Holy Ghost cannot be one, that sin cannot be Forgiven, if the guilty be not Cleared; and yet God himself saith, he will not Clear the guilty, and yet he will Forgive sin: And to carry on their damnable Heresies with a high Hand, they set themselves up for Masters of Reason, Freemen of the Common-wealth of Wit and Learning: But thou wilt see Reader, by the ensuing Discourse, that they are quite otherwise, and that they prove themselves to be no other then a shame to Learning, a dishonour to the Schools, a reproach to sound Reason, a scandal to the Gospel, Enemies to the Crown and Dignity of our Lord Jesus Christ, and Factors to Atheism.

Now Reader, I shall not detain thee any longer at the Door, then to tell thee how I being no Prophet nor Prophets Son, came to be ingaged in a Work of this Nature: And indeed it was an unexpected Providence that led me to it, I being at a Friends House

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ſome Months ſince I Accidently ſaw the two Books mentioned in the Title Page; and by that tranſient view that I had of them while I was there; I perceived they ſtruck at the Foundation of the Chriſtian Religion, I therefore deſired to Borrow them that I might inquire by the Scriptures of Truth, whether thoſe things were ſo or no; my requeſt was readily granted, and accordingly at ſpare Times and redeemed Hours, (for I reſolved not to Loſe one Hours Time from my Imployment for it,) but I ſay at Redeemed Hours I did look over thoſe Books, comparing the things that were therein aſſerted with the Scriptures of Truth, and ſound Reaſon drawn from the ſame: And I do Freely acknowledge that at firſt I was ſomewhat Staggered in my Faith; and indeed Had I not been almoſt turned aſide from the ſimplicity of the Goſpel thou hadſt never ſeen any thing of this Nature coming from me, nor ſhould I have commited my Thoughts about thoſe things to Paper and Ink, but finding the things that were ſo confidently denyed and Contended againſt, was not about Meats or Drinks, or a Holy-day, or a White or a Black Garment, and ſuch like Trifles as theſe which makes them that obſerve them never the better; nor they that obſerve them not never the worſe, but the matters contended about being no leſs then denying, or believing in the true God and our Saviour Jeſus Chriſt, I reſolved by the Grace of God to find out the Truth as it is in Jeſus; and therefore I gave the more earneſt heed both to theſe Books, and the Reaſons therein offered, to maintain the things that were ſo boldly aſſerted; as alſo to the Scriptures of Truth and ſound Reaſon drawn from the ſame. And I can truly ſay the more I lookt into both, the more I were confirmed in my Faith, and the more clearly did I ſee the

the unreasonableness, though deep subtilty and cuning Sophistry of the Arguments that were laid down in those Books for denying our Lord Jesus Christ to be over all, God blessed for ever more; and for my own Memory sake I at first commited some Remarks, to Paper and Ink, and shewing them to a Friend, he advised me to go on further in it; Which accordingly I did, and having almost finisht what I thought to do with respect to those two Books, I Communicated it to another Friend, and he shewed me and Lent me the great Boasting, vain Glorious Considerator *upon Four Sermons of his Grace the Lord Arch-Bishop of* Canterbury; *a Discourse of the Bishop of* Sarums; *another of the Bishop of* Worster, *and an Eminent* Dissenter; *and I have now forgot who besides: And he stumps it about like a* Haberdasher *of small Wits against his Grace the Lord Arch-Bishop of* Canterbury; *charges the Lord Bishop of* Sarum *with a Dissent from the Catholick Church; and doth in Effect tell his Lordship, though he be a Dignity of the Church; yet he must vail the Bonnet to him, as being a Freeman of the Common wealth of Wit and Learning; and seems willing to perswade the the World that he is guilty of Sacriledge; and that he hath Robb'd the Church of some of her best ornaments next to the Righteousness of Christ imputed to her, and the Graces of his Holy Spirit wrought in her;* viz. *Her Wit and Learning: And as for the first of the Former, and which indeed Constitutes her Truly* Christian, *viz. the Righteousness of Christ imputed to her; he will not own that she hath any Right or Title to it; or that she shall ever be made partaker of it.*

And as for the Second, *viz. The inwrought Graces of the Holy Spirit, and which indeed makes*

her

her truly Glorious, he hath brought up an evil Report upon it, and will have it to be no other then Painted Paper-morality common to the Heathen: And in order to perſwade the World to believe him, He tells us, he is a Freeman of the Common-wealth *of Wit and Learning.*

What a mortification muſt it be to this Gentleman, when he ſhall ſee that a Man of a mean capacity and Employment, that never had the happineſs to ſit at the Feet of Gamaliel, *can ſee through his Sophiſtry; And yet it muſt be acknowledged by all Men of common Senſe, that the Schools will give a Man great advantages in many things, if he have but anſwerable Meaſures of Reaſon, to improve the knowledge that may be attained there; but Block-heads and Dunces muſt look like themſelves, as well when Poſting from, as when Whipt to and in the Cities of* Oxford *and* Cambridge. *For indeed the Schools know better then to pretend to give Men Reaſon, much leſs Vertue or Grace; and yet we have a ſort of ſoft-pated Gentlemen, who becauſe they can ſpeak Three Languages, beſides their Mother Tongue, will needs count themſelves wiſe Men, Ay, and good Divines too; but they will not paſs for ſuch, among thoſe that know what ſound Reaſon and True Divinity is.*

The Coſiderator *by his Vanity and Boaſting, ſeems to be one of thoſe Paper-ſcull'd Gentlemen, I have therefore given him an Anſwer to ſome of his Arguments leaſt he ſhould continue to be wiſe in his own Conceit, and to let him know, that it better becomes ſuch weak headed (tho' perhaps well-meaning Gentlemen as he) to learn of the* Mechanicks *than to contend with the Learned, eſpecially ſuch of them as have anſwerable meaſures of Reaſon to improve the*

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Knowledge they have attain'd by Learning for the ſame end for which God gave it them: And I have taken Notice but of ſome of his Arguments neither, becauſe notwithſtanding his great ſwelling Words of Vanity; yet I find all his Arguments are briefly couch'd, or may be reduced to our Short Accountant; *and to give that Gentleman his due, he is as Stout a Champion for their Cauſe as the beſt of them all, and ſo much the better, becauſe he is not ſo vain as the* Conſiderator; *I thought therefore I ought not to let the* Conſiderator *paſs without a Repremand for his ſawcy inſulting over the Dignities of the Church, and thou wilt find Reader it is but a Reaſonable one; for I have quoted him Truly and Fairly, as thou wilt ſee, if thou compare Books; and as for the* Accountant *I have Tranſcribed his Arguments almoſt word for word, at leaſt I have not knowingly omitted one Material Word in all his Book. Now Reader, I ſhall leave thee to Judge for thy Self, whether it will be ſafeſt for thee to believe God to be as he himſelf ſaith he is, or as pretendingly Wiſe, but real Fooliſh Men ſay he is: And if thou receive any Benefit by this Diſcourſe, let it be a Motive to thee not to lean to thy own underſtanding, but to live by Faith on him that gives Wiſdom to the ſimple, and underſtanding to them that have no knowledge: And if what is written may have any influence thereunto, and in ſo doing to honour the Son even as we honour the Father, he hath his end; who is thine to ſerve thee ſo far as it is Reaſonable for thee to Command, or him to obey.*

Nathanael Goldham.

A

Reaſonable Word

TO THE

DOCTORS

OF

REASON.

OUR Nameleſs Author in his *Divine Unity aſſerted*, ſpends his *third* and *fourth* Pages in laying down general Rules, which muſt be uſed in diſcerning Truth from Error; that we may not be deceived. I ſhall therefore paſs over thoſe two Pages, and conſider how well he keeps to thoſe Rules, or to the Rules of Scripture; or right Reaſon, which he pretends to be ſo Great a Maſter of in clearing ſo Great a Controverſie; and which is ſo great a Myſtery. And firſt to begin with his Reaſons, which he lays down as a Foundation to build a Faith upon; that ſhall reach to Heaven. And he goes on, and proſpers in this building; about as far as the Men of *Babel* did, in their building in the Land of *Shinar*, *Gen.* 11. 2, 7. Indeed his Reaſon is as much

confounded as their Language was, for they did but contradict, and ſo not underſtand one another; and yet perhaps as great Doctors of Reaſon among them as our *Author* himſelf: He tells us in *page* 5. that we have a Power of Reaſoning, or Faculty of encreaſing our Knowledge by Induſtry; whereby we come to a Certainty in many things.

Hence I gather from my Author's Reaſoning, that there are various Degrees and Meaſures of Reaſon; which the moſt High God is pleaſed to give to every Man, according to the good Pleaſure of his own Will; to ſome more, and to ſome leſs; and to ſome (ſo far as appears to By-ſtanders) none at all, and others, he is pleaſed to take their Reaſon from them after they have had it; witneſs *Nebuchadnezzar* and our *Bethlem.* Now then, ſeeing God is one, and his Truth is one, and the ſame yeſterday, to day, and for ever: What an unreaſonable Reaſon, doth the ſhort Accountant give for his Faith in his 3*d. page?* Where he with ſeeming Triumph tells us, that he therefore believes what God reveals, becauſe he hath reaſon ſo to do: And what if this Gentleman had no Reaſon, muſt God's Word ceaſe to be Truth, becauſe he hath no reaſon to be believe it? And what if he had ſome Reaſon, but not ſo much as now he pretends to; and what if ſome have a great deal more than he, as I have ſome Reaſon to believe there are that have. Is it reaſonable to ſay, God's Word is true or falſe, right or wrong, according to the Meaſure of Reaſon

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that God hath given to every Man. If this be not unreaſonable Nonſence, I know not what is? Thus is the Word of Truth fulfill'd, *He that leaneth to his own Underſtanding is a Fool:* That there is Reaſon, to believe what God reveals is certain; and to believe what God reveals becauſe he reveals it, is to make God's Truth and Power the Reaſon and Foundation of our Faith; but to believe what God reveals, only becauſe it is agreeable to our reaſon, is both irrational and abſurd: For thereby we make our fooliſh Reaſon, the Rule and Standard of God's Truth; and not only ſo, but of the very Being of God himſelf; ſo that if God doth reveal, that the Father, the Word, and the Holy Ghoſt is one God; and that this one God is the Father, the Word, and the Holy Ghoſt, this Gentleman will not believe it; becauſe his Reaſon doth not comprehend it. So that becauſe he cannot find out the Almighty to Perfection, therefore he will not believe him to be, what he ſaith he is: Thus when the Light ſhineth in Darkneſs, and the Darkneſs comprehendeth it not; then the Light muſt ceaſe to be Light, becauſe the Darkneſs cannot comprehend it. Theſe are our Doctors of Reaſon, or rather our Unreaſonable Doctors, who profeſſing themſelves wiſe are become Fools, *Rom.* 1. 22. If you tell me that you cannot believe, except you have Reaſon ſo to do; becauſe then your Faith would be unreaſonable, and unreaſonable Men and faithleſs Men, are joyned together in Scripture, 2 *Theſ.* 3. 2. I anſwer, the Unreaſonable-

ſonableneſs of Unbelief lies in this; That it makes God a Liar, who is Truth it ſelf; and that Men following the Dictates of their own Reaſon, cannot comprehend nor will their Wills ſubmit to God's Will. Hence it is, that Carnal Reaſon is Enmity againſt God, and whereas you tell us *page 6. Colume 2.* of your *Divine Unity aſſerted:* That the Reaſon you plead for, is not Carnal or Corrupt Reaſon, it being right Reaſon you plead for: Yet it is evident enough that you are wrong, notwithſtanding all your Pretenſions to right Reaſon; for you confine Carnal Reaſon to the inordinate Appetites of the fleſh, ſuch as drunkenneſs and the like; which the Reaſon of the Heathens did ſee plain enough, was very unreaſonable. Now in this you are not right, for the *World by Wiſdom knew not God*; 1 *Cor.* 1. 21. Now the World never accounted theſe Immoralities their Wiſdom, at leaſt the wiſe Men of the World never did: And I have reaſon to believe, *Paul* had as good a ſtock of this Reaſon you plead for, before his Converſion as your ſelf Sir; or any of the other ſix Wiſe Maſters of Reaſon: For as touching the Law, he tells you, he was blameleſs; and doth not the Law forbid Drunkenneſs, Uncleanneſs, and the like; and yet at this time a day, he was much about as great an Enemy to Chriſt, and the way of Salvation by him as your ſelf Sir. For he verily thought, he ought to do many things againſt the Name of Jeſus; God grant you may be, as great a Friend to our Lord Jeſus Chriſt before you dye, as *Paul* was. And it is very reaſonable indeed Sir, that you conſider, what

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was the grand Error and Miſtake, not only of *Paul*, but of the whole Body of the *Jews*, who continued in Unbelief; they could not believe that that ſame Jeſus was the Lord of Life. For *Paul* tells you, that had they known it, they would not have crucified him; they could ſee, that he was Man plain enough, and a Holy Man too, but their Reaſon would not let them ſee that he was more than Man; except ſuch as God was pleaſed to reveal his Son unto, as in *Paul*. But my Author in his *Divine Unity aſſerted*, tells us in *page* 5. *Colume* 2. that theſe Lights which he had before mentioned, namely, *Senſe*, *Reaſon*, *and Revelation*, *muſt not contradict each other*; and ſaith, *Our Senſe is given as a ground to work upon*; *and our Reaſon as a means to aſſiſt, and compleat the Knowledge we receive by Senſation*; *and Revelation can't be receiv'd, but by Means of theſe two former.* 'Till now; No, nor yet neither do I underſtand, that Senſe is a Foundation for Faith; nor that Divine Revelation is confin'd to our Reaſon; nay, the contrary is Evident; and to ſay, or (think that it is ſo) is to make God like our ſelves; but ſuch Fools God himſelf will reprove, *Pſal.* 50. 21. Nor is our Reaſon, till truly rectified by the Spirit of God, a means to receive the revealed Will of God; nay, it is the main thing, that oppoſeth the great Myſtery of God's revealed Will in the Goſpel: For the Carnal Mind is Enmity againſt God, and cannot be Subject to the Law, nor reveal'd Will of God; and that not only the *Reaſon* of the Drunkard;

(as before mentioned) but that which Men call true *Reason*; though it be far enough from being so: Nay, our Author goes on in the greatness of his *Reason*, or rather in the madness of his Folly; and saith, *We cannot without the greatest Folly, suppose a thing can be reveal'd to us, contrary to our Sense or Reason*; and thinks he hath sufficiently prov'd it, by saying God cannot tell us, *White is black, or that two and one is not three, or that a Debt that is freely forgiven is fully paid.*

Now in this you are not Wise, for I will show you that God is greater than Man, *Job* 33. 12. and there is nothing more true, and certain than this truth; that the God of truth cannot Lye, and there is nothing more true, and self Evident than that God calls that White, which the Wise Men of this World call Black, opposing their Reason against the revealed Will of God, still setting themselves against God; so that what God reveals to be Good, proud, foolish Man will call Evil. Ay Sir, and as great Doctors of Reason as your self; or else how come the Wise Men and Scribes, to have a hand in our Lords Death, and to think they did God good Service, when they kill'd his Disciples. Doubtless, their Reason such as it was, (and they might have as good a Stock of it as your self Sir, for ought I know;) I say, their *Reason* thought it reasonable so to do; and it is not long since, one of your Doctors of *Reason* told us, if I am not mis-informed, there was no *God* in his *Leviathan*; and for ought I know to the contrary,

trary, he might have as good *Reason* so to do, as you have, to deny our Lord and Saviour Jesus Christ to be God: But our Author goes hobbling on, according to that little blind *Reason* he hath; and can any Man think it strange that he stumbles, when he kicks at the very Fountain of Light and Life: Our Author is like one of *Jeremiahs* conceited Lords, spoken of *Jeremiah* 2. 31. and therefore, he will not come to him, in whom are hid all the Treasures of Wisdom and Knowledge, *Colos.* 2. 3. No, he is so far from that, that he will tell God to his Face, that a Debt freely Forgiven, and yet fully Paid, is a contradiction: For what doth it signifie, for God to reveal himself to be a God pardoning iniquity, forgiving transgression and sin, and yet a God, that will by no means clear the guilty. This is a contradiction in this Gentlemans *Reason*, and therefore, cannot be true by *Revelation*; Short Accountant, *Page* the Third, *Reason* the Third.

Yet least our short Accountant should Charge me with being too short, in given up his Account of his *Reasons*; for his denying the Lord Jesus Christ to be over All, God blessed for every more: I must step back to his 2*d*. *Page*, where after he hath given some Account of the unkind, (and if all be as he relates it) unjustifible carrriage of Bishop *R. S.* and the Church under his Care towards him. He begins to lay down his Reasons, which I shall consider, without taking any notice of their Relative Neglects one to another; I having nothing to do

with either the *Bishop R. S.* or the Church, over which he is Overseer. I not knowing this short Accountant nor *B. R. S.* nor any of his Congregation, that I know of; no, not so much as by Sight or Name, till since I see *R. S.* on this Subject, and upon inquiring after that, I have been told his Name. To begin therefore with the Account he gives of himself, he saith, *As to his Life and Conversation, he doth not know that any hath blamed him for it, nor that he hath been charged with Immorality*, which is so far very well, and is his Mercy that God hath not left him so far to himself, as to run with many others, into the same excess of Riot: But he was not as he saith, *Able to bear the hearing that Jesus Christ who was born of the Virgin, was God by Nature, Co-equal, Co-eternal with the Father.* And here I cannot but observe the dark ingenuity of the Gentleman, who foreseeing that any Christian would be ready to grant that the humanity of Christ, which was Born of the Virgin, was not God; for then he had not been Man, but God only; and so we should have been at a loss for a Mediator: For there is one Mediator between God and Man, therefore he saith, *He was not able to bear the Notion of a Compound, of part God, and part Man, to make up one Person.* I do not find the word, part God, and part Man in Scripture, but the Scriptures do plain enough declare, that our Mediator is true God, and true Man.

But now I shall consider my short Accountants Reasons, why he cannot believe him to be so.

His first *Reason* is, *because God is represented*

ſented in Thouſand of Places of Scripture, to be One ſingle Perſon or Being; and in ſome few miſtaken and dark places, that ſeem to infer a plurality of Perſons in the Divine Being.

Now ſaith our ſhort Accountant *page* 3. and our Nameleſs Author *pag.* 7. colume 2. *We muſt not oppoſe a few Texts againſt many, nor dark ones againſt clear ones.* Very true, and for the ſame Reaſon, we muſt not oppoſe many againſt a few, nor clear ones againſt dark ones; and here any reaſonable, unbyaſt man, may ſee how thoſe Gentlemen contradict themſelves. Our Author ſaith *page* 4. colume 1. *That if a thing does not appear clear to him, he hath no good cauſe to affirm it.* And by the ſame rule, if a thing appears dark to him, it is preſumptuous Folly in him to deny it; for a Man to deny that to be true, which he doth not know, or underſtand to be ſo by an infallible Rule; (And I hope this Gentleman will not ſay, his Reaſon is infallible in the things of a Man, much leſs in the things of God:) ſuch a Man is guilty of equal Folly with him, that affirms a thing to be true, though he do not know it to be ſo, but upon Hear-ſay; or by the Dictates of his own weak and erring Reaſon. So my Author and I are agreed in this, that Scripture cannot contradict it ſelf. But,

I proceed to my ſhort Accountants *Second Reaſon*, which is this, *That this Revelation of God as one ſingle Being or Perſon, is agreeing to the Notion taat I have of God in my Mind by my Reaſon; as moſt High, Beſt, and the like.* Now, tho' I do not pretend

tend to any great ſtock, much leſs to be Maſter of infallible Reaſon; yet I muſt own, that according to that meaſure of Reaſon that God hath given me, this Argument ſeems moſt unreaſonable and abſurd; and it is to believe a Man's Notions are true, becauſe they are his Notions; what reaſonable Proofs are theſe? For though I never ſaw *Hobbs*'s Leviathan, yet I make no doubt, but he had as good Reaſon as this, to deny the Being of God; for what is this more or leſs, than for the *Fool to ſay in his heart there is no God*, and then to introduce this Saying or Notion of his, and produce it as an Argument or Reaſon, to prove that there is no God. I muſt needs ſay, that I have reaſon to believe, that the Scripture doth not ſay in vain, that as the *Fool walketh by the way his Wiſdom faileth him, and he ſaith to every one that he is a Fool*; Eccleſ. 10. 3. And what if I had not reaſon enough to ſee this Truth of God, would the Truth of God be ever the leſs vailed for my Ignorance; I ſee my ſhort Accountant falls much too ſhort, in giving a true, reaſonable Account of his Faith. But,

I ſhall paſs to his *Third Reaſon*, and ſee if there be any more truth in that, than in his two former; and here he tells us, *What is not true in Reaſon, cannot be true by Revelation:* For ſaith he, (pray mark the reaſon of the Gentleman's Argument) *What is above my Capacity to underſtand, or contradictory to my underſtanding, cannot be revealed to me:* Surely, if our Accountant were not blinded with being wiſe in his own Eyes, he would have ſeen his Ignorance in

in this Argument quick enough. Why, good Sir, is your Capacity ſo large, and your Underſtanding ſo great, that the one cannot be enlarg'd, nor the other enlightned; are there not ten thouſand things which your reaſon doth not underſtand, which are certain Truths for all that; and is not God able to enlarge your Capacity and your Underſtanding, and make that appear to be truly reaſonable, which now by reaſon of your Ignorance, you can ſee no reaſon for; except you will ſay, that you have attain'd to the higheſt pitch of Reaſon and Underſtanding that God can give you, and conſequently that you are infallible in all matters of Faith, and in the very Nature and Being of God? And if ſo, you would do well to turn out that doating Fool at *Rome*, and place a wiſer in the Chair, and lay aſide the Scriptures, and *Simon Magus* like, ſet up for ſome great one in the World: I ſtill ſee reaſon to guide my Reaſon by the Scriptures, and therefore I believe, when I ſee a Man wiſe in his own Conceit, I may have more hope of a Fool than of him: Now, though I have reaſon to believe, that our ſhort Accountant and our nameleſs Author, are Brethren in this unreaſonable Work, of denying that Jeſus Chriſt is the living and true God; as much as *Simon* and *Levy* were in their unreaſonable Zeal: Yet if my Reaſon fail not, I think they contradict each other: For our nameleſs Author tells us, *pag.* 5. *colume* 1. that *Reaſon is a Power or Faculty, of encreaſing our Knowledge by Induſtry; whereby if*

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we rightly proceed, we may come to an abſolute certainty in many things. So then Reaſon is capable of being encreas'd, and growing by Induſtry.

Hence it follows, that ſmall meaſures of Reaſon, can give a Man but ſmall Certainty in many things; if in any thing, how contrary is this to my Accountants third *Reaſon?* whoſe Capacity is not to be enlarg'd, nor can any thing be true, that is contrary to his preſent Underſtanding; but when Reaſon is thus improv'd, my Author himſelf tells me, and I have Reaſon to believe him, that it is but a certainty in many things; ſo that ſome things are ſtill exempted from a certain Knowledge of by Reaſon; according to my Doctor of Reaſon, his own Argument. And if any thing be exempted, ſurely Reaſon would inform a Man, that the things of God ſhould be ſome of thoſe things; eſpecially thoſe things that concern his very Being and Nature.

But, to return to our ſhort Accountants Third *Reaſon*, for I would not hide any of his moſt comely Parts, nor diminiſh any of his ſtrongeſt Reaſons, he proceeds in his aforeſaid pretended *Reaſon*, and tells us, *Though he is bound to believe whatever God ſaith is True, yet it is becauſe I have Reaſon ſo to do:* But ſaith he, *I cannot believe the thing God ſaith, till I know what he ſaith.* You are very right Mr. Doctor, the Devil will tell the truth ſometimes; but he adds, *nor well believe*; (pray Mark) *nor well believe God ſaith ſo and ſo, till by Reaſon I am aſſured it is true:*

Reaſon

Reaſon can never aſſent to that which appears unreaſonable, nor can I otherwiſe, than by Reaſon aſſure my ſelf, that the Scripture is a Divine Revelation. Theſe are his very words, for as I ſaid before, I will not hide his ſtrong *Reaſons*: The firſt part of this Third *Reaſon* I have Anſwered already, but he cannot well believe God ſaith ſo and ſo, till by Reaſon he is perſwaded it is true: If *Abraham* had had ſuch a Conceit of his Reaſon, he might have Lived and Dyed in Unbelief; for ought I know to the Contrary: For what Reaſon had he, to believe, he ſhould have a Son when his own Body was as good as Dead; *and it ceaſed to be with* Sarah *after the manner of Women*; but the revealed Word of God, and he did not ſay this is according to my Reaſon, therefore I will believe what God ſaith; no, he Argued quite otherwiſe; and ſaid, though I ſee no Reaſon for this, but a great deal againſt it; as much as ever our Accountant can pretend to be Maſter of. Yet, becauſe it is told me by that God that cannot Lye, and Almighty power being ingaged to perform it, therefore I do believe it, and therefore it is ſaid *Rom.* 4. 18. he believed againſt hope, and therefore againſt reaſon; but he would have had hope if he had had Reaſon; for Hope will follow *Reaſon*, and it would be an unreaſonable peice of Nonſence, and a contradiction for a Man to ſay, I have Reaſon to believe I ſhall have ſuch a thing, but I have no hopes of it; *Rom.* 4. 18. Yet our Accountant will needs ſet up for a Maſter of Reaſon, though he knows not what he ſpeaks, nor whereof he doth affirm:

Beſides,

Besides, in this my Accountant gives no more Honour and Glory to God, by believing; then he or any Man else, may give to the Devil: For when the Father of Lyes speaks truth, (and that you know he will do sometimes) then you may believe him; if by Reason you are assur'd it is true; but God is to be Believed on the Authority of his own Word. It is no wonder, that Men discover themselves to be Fools, when no less Folly will satisfie them, then to kick against him, in whom are hid all the Treasures of Wisdom and Knowledge, *Colos.* 2. 3.

But, I pass to my Accountants *Fourth Reason*, in the aforesaid Third *Page*, *By Revelation* saith he, *we are taught, and it is no way contrary to Reason, that this one God is the Father of our Lord Jesus Christ, and that the Father of our Lord Jesus Christ is this one God*; Joh. 17. 1. Very true; and how forcible are right Words? but what doth your Arguing either prove or reprove from this? We are Taught by the Scriptures of truth, that Jesus Christ is the True God, and Eternal Life, and that the true God is Jesus Christ; 1 Ep. *John* 5. 20. and *John* 17. 1. *Titus* 2. 13. Now, whether this be contrary to my Accountants Reason or no, it is nevertheless true for all that; but I see no Reason to deny the Father to be God for all this, and if I should, yet my Reason and the Inference would be as Justifiable as his; in denying the Son to be God.

His *Fifth Reason* you have in his aforesaid Third *Page*, (for you must know they being small

ſmall, will lye in a little room; *Whenever God the Father, and Chriſt his Son are ſpoken of in Scripture, they are ſpoken of as two diſtinct Perſons and Beings, as* Joh. 7. 16. It's certain they are ſo, as the Scripture declares them to be; yet the Father, the Word, and the Holy Ghoſt, are but one God for all that. And he adds, *Though they are ſaid to be One in ſome Senſe, yet never but in ſuch a Senſe as God and others may be ſaid to be One,* viz. *in Love, Agreement and Will.* One would wonder, that a Man pretending to Reaſon and Religion, ſhould not be aſhamed to tell the World ſuch an unreaſonable untruth as this; what! is Chriſt and God the Father no otherwiſe One, than God and others may be ſaid to be One; Namely, in Will and Love? Pray Sir read the *6 ver.* of the *Firſt* of *Hebrews*, there God commands all his Angels to Worſhip him. Will you be ſo unreaſonable as to tell me, that God is ſo One with any of his Creatures, as to Command all the Angels of Heaven to Worſhip them? the Man Jeſus only excepted; who by virtue of his Union, and Perſonal Oneneſs with God the Son; our Mediator being God Man, he muſt have this Honour: For hath not God in the firſt Command, forbid the worſhipping any God but himſelf; and doth he not again ſay, *He will not give his Glory to another, nor his Praiſe to graven Images?* So then tho' Chriſt be the true God, he is not another God, and truth it ſelf ſaith, that it is the Will of God that all *Men ſhould honour the Son, even as they honour the Father*; John 5. 23. And why then, will you diſcover ſo much Ignorance of the Scripture, and prove

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so evidently that your Wisdom, your Reason, is but Folly, instead of being a sure guide to lead you to the Knowledge of God; and again, Christ tells you, if your Reason will but let you believe him, that *as the Father knoweth me, even so know I the Father*, *Joh.* 10. 15. And pray Sir, will your Reason tell you, that God and any others, which you speak of, are so One, whether Angels or Men, as that thereby they know God, as God knows them; surely God knows all his Creatures perfectly. Do any of his Creatures know him so? Thus we see vain Man would be counted wise, though it be far from him, and he is as extravagant as the Wild Asses Colt; but it is not to be much wonderd at, upon due consideration of the matter; for how can it be otherwise, when a Man is so far left of God to himself, as to be wise in his own Eyes; and so neglect to Live in a Continued humble dependancy upon him, who gives Wisdom to the simple, and Understanding to them that have no Knowledge; this was the sin, and Folly of the Pharisees, who because they said, they did see, therefore their Sin and Folly remain'd with them, *Joh.* 9. 41. And our Lord tells us in the 39*th. ver.* *That for Judgment I came into this World*, that those that were blind, and so made willing by Grace, to be led in the way they knew not; according to that Gracious Promise in *Isaiah* 42. 16. should see; and that they which did see, and were so conceited with their own Reason and Righteousness, as not to submit to the Righteousness and Wisdom of God, should be made

made blind and Dye in their Sins : Again, our Lord tells you in *Joh.* 5. 21. *For as the Father raiſeth up the dead, and quickeneth them; even ſo the Son quickeneth whom he will.* Now Sir, will your Reaſon tell you? or if it do tell you, and ſo delude you ; can it prove to you by Sound, reaſonable Truth; that any Created being, whether Angel or Man, can quicken whom he will; and is this ſuch a Oneneſs, as God and others may be ſaid to be One.

Unleſs I find ſome Truer, and ſo more reaſonable Arguments then theſe; I ſhall never be your Diſciple : Therefore I ſhall paſs on, and Conſider our Accountants 6*th.* 7*th.* and 8*th.* Reaſons in the 4*th.* Page; for they are all of a ſort, and if one be confuted the reſt muſt Fall. *He tells us, that thoſe things are attributed to the Father, which cannot poſſibly be ſaid of the Son, as that he is greater than all; and thoſe things are ſaid of the Son, which cannot poſſibly be attributed to the Father; or to the One that is God, as that he was conceived, grew in Wiſdom and Stature, and many other ſuch like things.* Which is very true, and herein my Author ſpeaks Reaſonably ; for it would have been a very Irrational thing for him, to have thought of impoſing his Cunningly deviſed Fables upon the Weakeſt Chriſtians ; if he did not Cunningly and Deceitfully Mention ſome Truths . For it is no new thing for the Enemies of the Goſpel, to hold the Truth in Unrighteouſneſs. But Good Sir, what ſort of Logick is this? ſome things are Attributed to the Father, which cannot be ſaid of the Son ; and ſome things

are Attributed to the Son, which cannot be Attributed to the Father, which clearly ſhews that they are diſtinct; that the Father is not the Son, and that the Son is not the Father: But it doth not follow from hence, that the Son is not God; and whereas you ſay the Scripture tells us, that the Father is Greater than all; the ſame alſo it ſaith of the Son, for it is expreſsly ſaid in *Rom.* 9. 5. *That he is over All*, therefore Greater than All; *God bleſſed for evermore.* And for thoſe many Scriptures, that ſpeak of Chriſt, his being conceiv'd, growing in Wiſdom and Stature, and the Like; which cannot be Attributed to God the Father: It is our unſpeakable Comfort and happineſs, and ſhews that Chriſt God the Son, did really take our Nature upon him according to the Scriptures; *Heb.* 2. 16. *For verily he took not on him the nature of Angels, but he took on him the ſeed of* Abraham; and his being Conceiv'd and Born of the *Virgin*, clearly proves that it was not a ſhadow, or likeneſs of Man that he took, but real Man; and in regard it is ſaid, that he took on him the Seed of *Abraham*; And in the aforeſaid *Hebrews* 2. *ver.* 14. it is ſaid, *As the children are made partakers of Fleſh and Blood, he alſo himſelf likewiſe took part of the the ſame*: Which clearly ſhews him to be God; for who elſe muſt this he be, who took on him the Seed of *Abraham?* and took on himſelf part of Fleſh and Blood? It muſt be ſome Being ſuperiour to the Angels themſelves; for the Apoſtle ſpeaks of it, as an Act of Soveraignty and Good Pleaſure in this Mighty He; in this

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Almighty Being; who did not take the Nature of Angels, but did take the Seed of *Abraham*: So my Accountant and I are agreed in this: That God the Son did take our Nature upon him: And in this Senſe. God was made Man; *The Word was made fleſh.* I ſuppoſe my Accountant will diſcover ſo much Reaſon, as to own that this He; the *Apoſtle* ſpeaks of was not Man nor Angel: For then he had ſpoken Nonſence, and his Words would have run thus, verily an Angel or a Man, took not on him the Nature of Angels; but the Seed of *Abraham*: So that it is Evident, this He, was neither Angel nor Man; but a being infinitely ſuperiour to both. But,

My Author goes on to his 7*th.* Reaſon, and ſaith, *That there can be no Eſſential or Perſonal Union between God and a Creature; Finite and Infinite; For the being of God doth not require the being of a Creature to his being.* A very unreaſonable aſſertion, and therefore muſt have ſome thing reaſonable joyned with it; to gull the ſimple and unwary Reader: *There can be no Perſonal Union between God and a Creature* he ſaith; and pray why ſo? why, becauſe *the being of God, doth not require the being of a Creature to his being; or any thing but himſelf, to make up his Perſon or Self.* This is a ſort of Logick, that the Gentleman may think, may down well enough with Mechanicks; and ſuch like ordinary Fellows: But it is ſtrange, the Doctors of Reaſon ſhould ſend ſuch ſtuff as this is abroad for ſound Reaſon; but I forget my Accountant, and his Brother the Nameleſs Author are Doctors of Reaſon; and

perhaps they think, they have ingroſt all Reaſon into their own Hands; and if ſo, we muſt take what they will let us have, and at their own price too; or elſe one would think, they could not be ſo vain and Fooliſh as to tell us, there can be no Perſonal Union between God and a Creature. Surely, Almighty Power is able to take a Creature into Perſonal Union with himſelf, and as for that Nonſenſical pretended Reaſon, that the being of God does not require the being of a Creature to his being: What Senſe or Reaſon is there in it? If it had been neceſſary to his being, it muſt have been Eternal as God himſelf is; and then it could not be a Creature, for no Creature is Eternal; and then all the Condeſcention, Grace, and Love, that the Scripture ſpeaks of; in Gods taking our Nature upon him; muſt vaniſh away into Idle Tales, or be led Captive at the Heels of our Accountants fooliſh Reaſon: Pray try a little, how this Argument will look in other Caſes, the being of God doth not require the being of any Creatures to make up his being, happineſs and bleſſedneſs; therefore he cannot, or will not deſcend to the Work of Creation; and when they are all made, they cannot all of them add one Tittle to his Eſſential Glory: Therefore they were not made *for*, *nor are* to his Glory now made. Where is the wiſe Man? where is the Scribe? 1 *Cor.* 1 19, 20. *God will deſtroy the wiſdom of the Wiſe, and bring to nothing the underſtanding of the prudent*; according to that old threatning againſt the Wiſe Men of this World: *Iſa.* 29. 14. *That wiſdom ſhould periſh from the wiſe, and the under-*

underſtanding of prudent Men ſhall be hid. But,

I paſs on to his *Eighth Reaſon*, where I find our Accountant having paſt all bounds of right Reaſon, will needs break thorow all bounds of Truth and Modeſty too; and therefore tells us, *Whatever is ſaid of Chriſt in Scripture, is ſaid of him as Man.* But, he preſently adds to cover this Story, *That the ſhift ſo many uſe, of Chriſt ſpeaking ſo and ſo as God, and ſo and ſo as Man, is unſcriptural and Fooliſh; and ſounds no better then this, that* Peter *as* Peter *denyed his Maſter; but* Peter *as* John *did not deny his Maſter.* We look upon it as a prudential peice of Juſtice, to ſuſpect Common Lyars when they ſpeak Truth; and therefore I hope, our Accountant will not think it any diſhonour to him; If I do by him, as the Noble *Bereans* did by *Paul*; ſearch the Scriptures before I receive this aſſertion for Truth or ſound Reaſon: But upon a Second view of this *Eighth Reaſon*, I find there is not one Scripture mentioned, and therefore I may very honeſtly; retort his aſſertion back upon him again; and tell him, this aſſertion is very Fooliſh and unſcriptural: But if I can give no other Anſwer than this, I know my Accountant will out Reckon me by abundance; for he is a Man of Reaſon, and perhaps may be as ready to ſay to me concerning Reaſon, as *Zedekiah* did to *Micaiah* concerning the Spirit; and ask which way went Reaſon from him to me? 2 *Chron.* 18. 23. But what ſaith the Scriptures in this Caſe? for by them my Author thinks to diſhonour our Lord Jeſus Chriſt, with no leſs then Robbing him of his Divine Nature; *Iſaiah* 9. 9. *For un-*

to us a Child is Born : There his Humanity is spoken of, but read out the *verse*, and see if your Reason hath not robb'd you of all good Manners and Modesty. You will not dare to give the Lye to the Spirit of God, and there he is called the *wonderful Counsellor, the mighty God, the everlasting Father The Prince of Peace*; see likewise *Rev.* 1.17, 18. Now Sir, will you have the impudence, to give the Spirit of God the Lye in these two Scriptures; or will you suffer your Reason, to possess you with so much Madness and Folly; as to charge the Spirit of God with Folly, and say he speaks Nonsence; chuse you whither? But,

Our Accountant goes on, and I am willing to follow him; being willing to find *out the reason of a thing*; and he tells us which he calls his *Ninth Reason*, Page 4th. *That tho' Christ be truly said to be the Son of God, yet he is never in Scripture called God the Son.* Now would I give you a Scripture, to prove that he is called God the Son; but you have told me already such Scriptures are dark, but I cannot help that; they are Scriptures notwithstanding, and the darkness you speak of, lyes in the weakness of your understanding; and the Folly of your pretended Reason. Besides, the Scriptures were Written for this very purpose, to give Wisdom to the simple; but those that are Wise in their own conceit, may be sent away as they came: For you know God himself tells us, *that he sends the rich empty away.* Pray, Sir Read *Heb.* 1. 8. but unto the Son he saith, *Thy Throne O God is for Ever*, &c. I think this is

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not so dark a saying, but you may understand him to be called God the Son in those Words; and admitting it were dark or hard, as those said, who told our Lord his sayings were hard; when he spoke of giving them his Flesh to eat: And no doubt, but they were as much above their understandings, and as contrary to their Reason; as the Doctrine of the Blessed Trinity, is above or against yours; yet were they the Words of Truth it self for all that. And *Solomon* tells us, Prov. 1. 5, 6. *A wise Man will hear and increase Learning*: And for this Reason among others, *to understand the Words of the Wise and their dark sayings.* But our Accountant, and his Brother the Nameless Author are Wise Men; whether it be in their own eyes or others, no matter for that. Their Reason is the Touch-stone of Gods Truth, and therefore whatever God reveals, must First come and make its acknowledgments to Mr. Licenser General: our Authors Reason; and if it pass Muster in his Foolish Noddle, it may go for Truth; but if not, (as what reasonable Man can think, that the Mysteries of God should be comprehended by the Foolish, corrupted, unreasonable, though pretended Reason of Man: Especially, seeing the Carnal Mind is Enmity against God and the Scripture; yea, Reason it self may inform us, that none knows the things of God, but the Spirit of God and he to whom he reveals him.) Why then it must pass through the strict Inquisition of the Doctor of Reasons Queries? as, First, *How can these things be?* Secondly, *How can this Man give us his Flesh to eat? Joh.6.52. These are hard sayings who can hear them*; ver.60.

Or, Thirdly, *Thou art not yet fifty Years old, and hast thou seen our Father* Abraham? And if our Lord stand to it, and assert his Divine Nature by saying, *before* Abraham *was I am*; they will will be ready to Stone him for a Blasphemer; because they knew his Mother, and his supposed Father according to the Flesh; therefore he cannot speak the Truth, it will not pass with Doctor *Reason*: Therefore, Gods Truth must be condemned for Folly and Nonsense: But woe unto those Men that will call evil good, or good evil; or truth error, or error truth; when God riseth up to contend with those Men, he will make them know, he is not such a one as themselves.

But our Accountant after all his Pains to build a *Babel's* Tower, undermines it all at once in the winding up of his Reasons: For he saith in his *Tenth Reason*, and his last but one; *That the ascribing the Divine Natures incommunicable Perfections, and worship to one and another; or a third Person or self, necessarily infers a Plurality of Gods; and is a breach of the First Commandment; hath many evil tendencies, and is the Ground of all the Idolatry,* Antichristianism *and* Paganism.

This is a high kick indeed, for here our Accountant charges the Angels with Folly; and not only so, but all the blessed Company in Heaven; Nay, that is not all, but rather then not do his own business effectually, he will enter into Judgment with God himself. Well, however *B. R. S.* or any under his care may slight him or his Book, as thinking neither worth Answering; yet I must needs say he is

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a ſtout bold Fellow, for he dares to charge God himſelf with contradiction; and with being acceſſary to the Breach of his own firſt Command: For according to our Accountants Reaſon, he ſuffers the Worſhip and Worſhippers in Heaven, to infer a Plurality of Gods; and to lay a Foundation for all Idolatry, *Antichriſtianiſm* and *Paganiſm.* For in *Revelations* 5. we have an Account of the Worſhip of Heaven; and in the 11, 12, 13. *Verſes*, we have an Account of the Angels, and the Beaſts and Elders giving *Bleſſing, Honour, Glory and Power to him; that ſitteth upon the Throne and unto the Lamb for ever and ever*, ver. 14. and the 4 beaſts ſay *Amen* to all this, and the 24 *Elders fall down and Worſhip him that liveth for ever and ever*: Here is Divine honour and Worſhip, Given to him that ſitteth on the Throne; and the ſame in the ſame breath, given unto another; to uſe my Authors own Words, *Even to the Lamb for ever and ever.* And yet God doth not charge them with Idolatry, nor making to themſelves another God: No, this is the Worſhip of Heaven, and muſt continue ſo for ever and ever. Sure, if our Accountant had any good hope of Worſhipping with this bleſſed Company in Heaven; he would endeavour to imitate them while here on Earth: A Man had need have a good Stock of Patience, as alſo of Faith and every Grace of the Holy Spirit; to live in a continual dependancy on him, that gives Wiſdom to ſuch ſimple Ones as he pleaſeth; and underſtanding to as many of them as have no knowledge, as ſeemeth good to Soveraign pleaſure; as

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alſo humbly to remember, that the *Oſtrich* hideth her Eggs in the Sand, and forgetteth that the Wild Beaſt may cruſh them; becauſe God hath deprived her of Wiſdom: Or elſe a Man indu'd but with an Ordinary meaſure of Reaſon, and not Balaſt'd with the aforeſaid Graces of Gods Holy Spirit; could not forbear the reſenting this unreaſonable aſſertion, ſo as to give my Accountant a Character, much below that of Maſter of Reaſon: But I may not give ill Language, having not ſo Learned Chriſt. Neither is it fit for a Man of a mean capacity, to ſay to ſuch a Learned Gentleman thou *art a blockhead*; nor ſhall I ſay any thing of the Impudency that there is, in bringing in an Impeachment and Charge of the higheſt Treaſon and Idolatry; that Can be againſt the whole Court of Heaven, the Bleſſed Him that ſitteth upon the Throne and the Lamb (who is worthy of all bleſſing, Honour, Power and Glory;) not being exempted: This is ſuch a peice of Fool hardineſs, as none but thoſe that dare Run, upon the thick boſſes of Gods Buckler can be guilty of. I hope, our Accountant will not diſcover ſo much Folly; as to attempt to excuſe himſelf of an error in this, by Quoting 1 *Chron.* 29. 20. Where it is ſaid, *All the Congregation bleſſed the Lord God of their Fathers, and bowing their heads Worſhipped the Lord and the King.* That being but an External or Civil Worſhip, which the People paid to the King; or that is due from Inferiours to Superiours: And our Accountant himſelf tells me, he could not bear the aſcribing the ſame Glory to Chriſt in Prayer, which is due to the

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Father; whereby he publickly enters his diſſent and proteſt againſt the Worſhip and Worſhippers, and Worſhipped alſo in Heaven: For the Truth is, what ever Worſhip Kings and ſuch may receive from their Subjects in this World; yet there never was, nor ſhall be any King, Lord, or Potentate; that ſhall receive Honour, Glory Bleſſing and Praiſe from all the Worſhippers both Angels and Men, that are in Heaven for ever and ever; but he who is the only Potentate, the King of Kings, and Lord of Lords, Jeſus Chriſt who is the true God and Eternal Life; 1 *Joh.* 5. 20. It is ſtrange, that there ſhould not be one Doctor of Reaſon among all this Bleſſed Company; to imitate *Athaliah* in crying out, Treaſon, Treaſon, Idolatry, Idolatry, contradiction, Nonſence; becauſe the right Heir is Crowned, and receives the Glory of the Kingdom.

But upon Second thoughts, it will not appear ſo ſtrange as true; for God hath not choſen many wiſe Men of this world, and thoſe few that are choſen from among them, muſt firſt become Fools that they may be truly Wiſe; For God hath choſen the Fooliſh things of this World to confound the wiſe; 1 *Cor.* 20, 27, to the end. Thus we ſee the Scriptures made good, *The wiſdom of this World is Fooliſhneſs with God*: For it is Written he taketh the Wiſe in their own Craftineſs, 1 *Cor.* 3. 18.

There is yet another thing, which our Accountant will needs call his Eleventh *Reaſon*; or Stone in this *Babel* Building and his laſt: But whether it may be called his Top Stone

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or Bottom? no matter for that, such as it is take it word for word, Page 5*th. that it is*, saith he, *Great folly and boldness, to affirm any thing Concerning God; which is unreasonable or absurd, yea, which we do not understand to be true:* Surely, what ever mistakes and Errors the *Trinitarians* may be guilty of, yet it is certain they cannot be guilty of greater; nor indeed, so great Boldness and Folly as our Accountant is; as we have seen but now in his last Argument. For I do not find that they enter into Judgment with God, nor charge the most high foolishly, nor with folly; and I pray *Sir*, upon second thoughts tell me, which is the greatest Folly and boldness, to believe what God declares of himself, to be reasonable and true, though we do not understand it; or to give God the Lye, and and tell him that what he declares of himself is false, unreasonable, and absurd; because we do not understand it; Such an Answer as this from a Servant to a Master, would be Accounted Impudent boldness, and we see there is nothing more common among Men, whose Understandings and Reason differ greatly yet, far enough are they from differing infinitely; yet among Men, it is no new thing for the Wise and Learned, to understand and know that to be true and Reasonable; which the more Ignorant are rather more ready to wonder at, than they are able to give a Demonstration of; Yet are these Gentlemen so confident in their own Reason, that they will give the Lye to God himself; if he tell them the Father, the Word, and Holy Ghost are One: So careful

ful are these Gentlemen, that their Faith may not stand in the Power of God but in the Wisdom of Men. But whether it be right in the sight of God, to believe or obey Men rather than God? judge ye; *Acts.* 4. 19. I have now done with my short Accountant, the rest of his Book being meerly Historical, of what did pass between him and *B. R. S.* and the Church of which he was a Member; but I have nothing to do with that, my Business being only to contend for that Faith; which was once delivered to the Saints, and to believe the Truth as it is in Jesus: I shall therefore now, take a view of our Nameless Author again; and see if he can produce any sound Reason, to perswade us to deny our Lord Jesus Christ. For I take it for granted, that it is as great a denial of him to deny him to be as he is, *God over all blessed for ever more*; as it is to deny him to be our redemer: For indeed the Holy One of *Israel* is the Redeemer thereof.

But on a Second view of our Author in his *Divine Unity asserted*; I do not find any other Reasons, than what I have already considered, and find in my Accountant, save only he is somewhat larger; and in his 10*th. page Columne* 1. he would deny the Divinity of our Lord, and prove it too if he didbut know how; from this Argument, that Man is made after God's own Image. *Now*, saith he, *If God be a Trinity and Man be his Image, we may find an Image of that Trinity in our selves:* But he excludes the Body from any part of this Image, which may look tolerable enough at first view because God is

a Spirit; and if he had ſtopt here, he might have carried his Sophiſtry off pretty fair; but the Wits of our day muſt over ſhoot themſelves: He tells you the Reaſon why the Body is excluded, becauſe ſaith he, *It is imperfect; and there is no Imperfection with God:* Good Sir, did you expect to find the Soul of Man a perfect Image of God, when you firſt entred on this Argument; really you might well have ſpared your Pains here, and have given the Spirit of God the Lye once more; and you ſhould have as good Reaſon ſo to do, as you have to give our Lord himſelf the Lye, as you do in your *15th. page colume* 2. where you ſay, *The ſame worſhip which is due to the Father, is not to be given to Chriſt; but that which may be given to a Creature for God's ſake.* Wherein you do in plain Engliſh give Truth it ſelf the Lye; for he hath told us, that all *Men ſhould honour the Son, even as they honour the Father*; as hath been already proved by Scripture, *John* 5.23. and by the Example of the Worſhippers in Heaven: But if you had been ſincerely looking, for a faint Reſemblance of the Image of God in Man as a Trinity; to ſay nothing of that Moral Likeneſs, that God at firſt ſtampt on Man's Nature of himſelf, which conſiſted in Righteouſneſs and true Holineſs; which indeed was the greateſt Reſemblance in Man to God; And yet we have reaſon to believe, that the Angels were every whit as much like God, as in this ſenſe Man was. Therefore it muſt be ſomething elſe in the make of Man, that did bear ſome Image of God; for which cauſe it is ſaid, he made

made Man in his own Image; and if you had not wilfully ſhut your Eyes you could not but ſee, that the Scripture ſpeaks of Body, Soul, and Spirit in Man; as the Apoſtle *Paul* prays for the *Theſſalonians*, 1 Theſ. 5. 23. that *They might be ſanctified throughout in Body, Soul and Spirit.* And if there be ſuch a thing as Body, Soul and Spirit in Man, then here is ſome faint Reſemblance in Man of a Trinity in God. I ſay a faint Reſemblance, for I am not ſo void of Reaſon; as to think that a finite weak Man can be a perfect Image of God. Yet our Author, to ſhew what a Talent of Wit he hath; ſpends all his 10*th.* page both *columes*, and part of 11*th.* to prove that which no Body denies; or that which is foreign to the purpoſe: But in his 11*th.* page his Wit runs over, and his Invention will run too faſt for his Reaſon do what he can; for he ſaith, *That cannot be called Generation or Origination, which never began to be generated or originated*; and if he had ſtopp'd here, he might have danc'd in the Dark; and they that have no Eyes could never have ſeen him: But the Gentleman's Invention hangs in the Light of his Reaſon. He tells us the Reaſon is, *That which never began to be a doing was never done*; *and therefore* ETERNAL GENERATION *muſt be* ETERNAL NONSENCE. Well argued moſt Learned Doctor, a Man would be ready to think you were a Penſioner to *Hobbs*, to make way for, and gain Proſelytes to his *Leviathan:* For by this Argument, that which never began to be cannot have a Being; and

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then the Fool may ask us, *Where is your God?* and the Truth is, the Attribute of God's Eternity is as much above, and out of your Reason, as the Doctrine of the Trinity; and if you tell me there is a difference between a Being and an Act.

I Answer, that an Eternal Act is as much without a Beginning, as an Eternal Being; and it is equally as great a piece of Nonsence, and as derogatory to the Glory of God, to say God was before he acted; as to say he acted before he was. Really Gentlemen, but only for the great Names and Titles, by which you are pleased to dignifie, and distinguish your selves from the common People; such as Masters of Reason, Learning, Scholarship, and the like; or else a Man may find more sound Reason, among a few Men of the meanest Employments and meanest Capacities; than in an whole Conclave of such Doctors as you are. For I pray you Sir, tell me without Heat and Prejudice; and with solid substantial Reason, what a kind of senseless, lifeless something worse than nothing, must you suppose God to be; if you could suppose him to be without, or before he acted: Hath your great Learning spoiled your Memory so much, as to make you forget that common Maxim, that where there is Life there is Motion. Sure, that Cause must be very desparately defective and unreasonably bad, that necessarily runs Men upon Atheism or something worse; and so much the worse, because they pretend to plead for Reason all that while.

Nay

Nay, the Conſiderator in his Letter to *H. H.* is ſo confident, but fooliſh enough (God knows) as to tell the World; they were always too hard for the *Trinitarians*, at theſe two Weapons *Reaſon* and *Scripture*. But hitherto we have found them too ſhort in their ſound Reaſoning, we ſhall try what ſtrength they have by the Scriptures in due place.

In the mean time it may not be an unreaſonable Work, to enquire what true Reaſon is; that we may not be as Men beating the Air, crying out great is Humane Reaſon; and at the ſame time ſcarce know what true Reaſon is. And if the Doctors of Reaſon would not be offended, I would tell them what I take it to be. It is a good Gift of God, which he is pleaſed to beſtow in ſome meaſure on moſt of the Children of Men; whereby we are enabled to diſcern the Connexion or Dependancy, that one thing hath upon another.

Hence it follows, that Knowledge is not Reaſon, neither can Reaſon work without knowledge; any more than a Man can walk in the Air, or a Carpenter can build a Houſe without a Foundation. Hence it follows, that the greateſt Scholars are not always the wiſeſt Men; as one of their own hath lately told us, as good, and as great a one perhaps as any this day living: Saith he, "There are a great "many Scholars, who are carried only by their "Books. They know much and therefore can tell a great deal; as you know every Fool can tell as he is told: But for matter of

found Reason, whereby they are inabled to draw, just and Reasonable conclusions from known and certain Premises; If it be never so little out of their Book Road; and for which they have not as yet, consulted an Author. Truly, a Man may let a great many of these Gentlemen alone; hence it comes to pass, for we are now discoursing about Reason; it is a power of drawing just and right conclusions from known and certain Premises: Hence it is that though Learning is in it self, a very great, and very good Gift of God, and a great accomplishment to a Man; and therefore to be highly prized by them that have it, and to be honoured by them that have it not: Yet great Scholarship, cannot deliver some Men from being great Blockheads; for Soveraign Pleasure will bestow his Gifts to whom, and how he pleaseth; to one a Word of Wisdom, to another the Word of Knowledge, by the same Spirit; 1 *Cor.* 12.8. How prepostereously then do those Gentlemen go to Work, that would Measure the being and properties of the infinite God, by their weak and imperfect Reason; of which there are as many degrees it may be, as there are Men in the World; and which can no more Work of it self, without some Knowledge to Work upon; then an Artist can Work without Tools, or Matter to Work upon. And it is impossible for Man to have any saving Knowledge of God, but by Revelation; and there are but three Ways, that ever God revealed himself by to Men; they are his Works, his Word, and by his Holy Spirit; and it is not our Reason, as it is

a Faculty or Power in us now corrupted; that can gather any true or ſaving Knowledge of God, as he is in himſelf or will be to us, from his Works of Creation and Providence: No, nor from his Word neither, without the Aid of his Holy Spirit; and that in an eſpecial manner: We ſee this by the Heathen, who were as great Maſters of Reaſon, as any of our preſent Pretenders; and yet were far enough from a true Knowledge of God; and how could they, for who knows the Mind of God, much leſs the Nature, but the Spirit of God; and he to whom he reveals him: But let us conſider, the Knowledge that God gives us of himſelf by Creation, and ſee what improvements Reaſon can make of it; we ſee a viſible World, and therefore by the Apoſtles Argument in *Romans* 1. 19. 20. we may conclude, that there was ſome being, that gave being to thoſe Viſible, Changeable things; and that this being muſt be, before all thoſe things that do appear; elſe he could not give them being: Thus arguing by Reaſon, from the Effects to the Cauſe; we riſe from the Men now in being, to the firſt Man that was Made; and ſo likewiſe of all other Created beings, to the firſt of them: And ſo likewiſe of the Heavens and the Earth, and all that therein is; whoſe very being declare they had a Maker, who is God; for he that Maketh all things is God.

Hence we may Reaſonably conclude, that this God is an Almighty Infinitely Wiſe God; yea, that he is a Merciful God, for his Mercy is Written in viſible Characters over all his viſible

Works; and yet it must be acknowledged, that all the Reason that the greatest Doctors of it ever had; could never gather any Reasonable hope of the Pardon of their Sin, or of Eternal Life; by the Revelation that God hath made of himself by the Works of Creation and Providence. If you tell me, you may hope for Mercy, because you are the Works of his hands; his Mercy being over all his Works. I Answer, the Devils may as Reasonably hope for Mercy as you, or I, upon this Account; for they are Creatures, and so are we; and they are Sinners and so are we. So that there is a necessity for God, to reveal himself to us by some more Clearer Light, then that of Creation; if you and I, ever come to a true and saving Knowledge of him; this necessarily leads us to consider, what Revelation God makes of himself in his Word. But,

Before I come to Consider that I would a little inquire, what further improvements Reason can make of the Work of Creation to find out God; and Counting things One by One, to find out the Account as we have began; we may come to know that God is an Eternal being, without beginning of days, or end of time; and it is necessary he should be so, else he could not give being to all other beings; neither could such an Infinite being arise, or spring out of nothing; but he is a Self Sufficient All-sufficient being without beginning. Now though Reason, rightly Arguing from the Effects to the Cause; may find out the Eternal Power and God-head (as the *Apostle* speaks) that

that is know; that God is an Eternal being: Yet all the Doctors of Reason, can never shew how it can be so; any more than they can shew how the Father, the Word, and the Holy Ghost can be One God: And I do hereby promise, (not to trouble the Learned about such impossiblities as either of these are;) that on the same Day in the Morning, of which our Doctors of Reason, shall give me a reasonable Demonstration; how a being can be without a beginning: I will, in the Afternoon of that same day before the Sun goes down, give them as Reasonable a Demonstration; how the Father, the Word, and the Holy Ghost are one God. For when you have Magnified your Reason, as far as you will or can, you have but two ways to Work it by; either you must argue from the Cause to the Effect, or from the Effect to the Cause; Not from the Cause to the Effect, for the very Supposition of a Cause, destroys the Nature of a Being without a Beginning; nor can you find it out, by arguing from the Effect to the Cause; for where there is no Cause all Effects must cease. So that the Argument is very Rational, both against you that will not believe God to be as he is; because your Reason cannot comprehend him: Whereas if you could, he must cease to be God; for an Infinite and Eternal Being, cannot be comprehended by a Finite, Foolish Man; As also against the greater Atheist, who deny the being of God; because they say, there can be no being without a Beginning; but that God is, all his wondrous Works declare; for there

could be no Effects, If there were not a first Cause to Produce those Effects; and he himself must be without a Cause, or else he must be but an Effect of some other Cause; and that destroys his Eternal Power and Godhead. So that as the Works of God do clearly shew that he is, and that he is and Eternal Being; yet all the Reason in Man by the utmost searching, can never find out the Almighty so to perfection; as to give a Demonstration how he can be so. So that, however these Gentlemen of Reason cry out against Misteries; yet this one Attribute of Gods Eternity is such a Mistery, as all the Worshippers in Heaven both Angels and Men, shall adore and admire God for; as well as for his other excellencies and perfections, even to Eternity. And it is observable, that in *Rev.* 4. *ver.* 8. There the four Beasts that stood round about the Throne adore God for his Eternity; *and they rest not day and night, saing, Holy, Holy, Holy, Lord God Almighty; which was, and is, and is to come,* those Blessed Creatures adore and believe, what they could not give a Reason for; and for that very Reason they admire, and adore God so much the more: Whereas if they could have told how God was, they would have declared it; and not *Ananias* and *Saphira* like, have kept back any part of their knowledge. For we find in all their Thanksgivings, they go as far as they can; in *Rev.* 5. *ver.* 9. in their new Song which they Sing, they say; the Lamb is worthy to take the Book, and open the Seals thereof; and when they Praise him for Redeeming them, and making them Kings and Priests; they rest not there,

but

but go as far as they can, even to the Foundation of all; saying, who hath Loved us and washed us in his blood; and thereby made us Kings, and Priests unto our God: Where by the way we may observe, that all Gods Kings and Priests are made so, by being washed in Christ Blood; and not by their imperfect following Christ Example, of which more in due place.

Upon the whole matter, let our Men of Reason make never so much Noise and Clamor, against the Doctrine of the Trinity, as being contrary to Reason and after they have darkned Counsel; by Multitudes of Words without Knowledge, yet it is evident, that all their Reasons, may be reduced to one which lyes with equal force against the very being of God; that is, their Reason cannot comprehend how three can be One: And I will for once venture to assert, not knowing any Law nor Reason against it; that their Reason can as little comprehend and their understanding is as much at a Loss, to know how a being can be without a beginning: So that notwithstanding their pretentions to Christianity, they are but Factors to Atheism; for if the Atheist can but prove, that every Mans Reason is his sufficient Rule for what he ought to believe; and Practice, he will gain a great Point; and the greatest Fools will never want Arguments, to justifie their Foolish Notions and Practices. For if the worst of Fools, (an Atheist) come and say, there is no God; he will pretend Reason for it: Though it be the most irrational thing, that a Reasonable being can be guilty of; For there can be no beings that we see, but either made themselves or were produced by

ſome other Cauſe or ſprang out of nothing; or elſe it is Eternal without beginning or Cauſe: Surely, we our Selves did not make our Selves, nor could ſomething of it ſelf, ſpring out of nothing; much leſs could nothing, produce ſomthing: Therefore the Heavens and the Earth, could not make themſelves; neither could ſuch a Fabrick of it ſelf, ariſe out of nothing; therefore it muſt have a Creator, that by an Almighty Power, could ſpeak things into being; without matter to Work upon: Or elſe the Heavens and the Earth muſt be Eternal, without Beginning or Cauſe; and then they yield their Argument, and contradict themſelves. If they ſay, the Heavens and the Earth, did by Chance jumble into the order in which they now are, out of a confus'd Chaos of matter, pre exiſtant to the Heavens and the Earth; (to ſay nothing of the ſtrangeneſs that it ſhould not jumble back again, into the ſame Confus'd Chaos; by the ſame Chance before this time of day.) I Demand, how this confus'd Chaos, or diſorderly matter came into being; out of which this Heaven and Earth, Chopt into into ſuch an orderly Frame? If they tell me that this confus'd matter was Eternal,

I anſwer, That this is ſo ſottiſh and blockiſh, that none but Madmen or Fools can be guilty of it; for who but thoſe that have no reaſon, or having had it have now loſt it, will deny an Infinite, Eternal Being; and yet attribute theſe Perfections to nothing, or confuſed Matter

ter which is worse than nothing. But these are not the Fools I am concerned with, I am treating with Gentlemen; a Title too good, and too great for the greatest Atheist in the World, however they may assume it to themselves; or their flattering Trencher dependants may as treacherously, as well as cowardly give it unto them. But the Gentlemen I am concerned with, are Men of Reason; only their great Learning hath so stuft their Heads and Memories, that they have almost forgot what sound Reason is; as hath been already seen, in examining the Stuff they call Reason. It is to be lamented, that one good Gift of God should fall upon such bad Ground, as to drive out another; but so it is, what else is the meaning of that Word, *Let not the Wise Man glory in his Wisdom, nor the Rich Man glory in his Riches*, &c. But to shew, that as the glorying in these things, robs the Giver of his Due, so it makes the Receiver become a poor, weak Fool, *Jer.* 9. 23. And indeed, it is very unreasonable to think it can be otherwise, for if every good and perfect Gift comes down from the Father of Lights; and is dispensed to us through the Son, by the Holy Spirit; what can those Gentlemen do otherwise, but discover themselves to be as they are; who shall deny our Lord Jesus Christ, to be as he is; over all, God blessed for evermore; and thereby deny to live by Faith upon him, and as much as in them lies, cut themselves off from him, in whom dwelleth the Fulness

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of the Godhead. *Col.* 2. 9. But if Reason fail, these Gentlemen say they will remove the Cause to the Scriptures of Truth; most gladly therefore with them to the Scriptures I will go, and guide and subject my Reason thereunto: And indeed, it is impossible for us to have a true Knowledge of God; without the Revelation that he gives of himself, by his Word and Spirit.

And here I cannot but take Notice, of the foolish as well as slanderous Report; that my nameless Author (in his *Divine Unity asserted*, pag. 6. *Col.* 2. as well as the Considerator in his 19*th.* and 20*th.* pages of his Answer to the Bishop of *Sarum*) gives to the Christian Divines; saying, *That were it not for Church Awes, and for fear of losing their Stipends; they would deny the Doctrine of the Trinity themselves.* I thank God, I lye under no Temptation of being byas'd by the Churches Smiles or Frowns; I being no Clergy-Man, nor the Son of a Clergy-Man; and therefore my Judgment cannot be bribed with the hope of getting, or fear of losing any Benefice. But God having given me an Immortal Soul, it becomes me, and it is but my reasonable Duty as well as Interest, to be as much concerned about the Eternal Salvation thereof; as any of those whose Business it is, being called of God as *Aaron* to serve at the Altar; by preaching the unsearchable Riches of Christ, and the great Mysteries of the Gospel and Godliness, *God manifested in the flesh*; Eph. 3. 8. 1 Tim. 3. 16. And here I must take leave to tell our Doctors

ſtors of Reaſon, that if the Scriptures tell me, that Jeſus Chriſt is the true God and Eternal Life as I find it doth; 1 *John* 5. 20. *Tit.* 2. 13. I muſt therefore believe this Truth, becauſe I find it Teſtified in the Scriptures of Truth; although thereby I ſhould practically give thoſe Gentlemen the Lye, who ſay he is but a Man; and although to prove their Sayings they tell me, their great Reaſon and Learning hath taught them ſo to ſay and believe; therefore to do them right, I do freely acknowledge that they have a juſt right, to lay claim to the Title that the Apoſtle gives to thoſe ſimple Gentlemen; ſpoken of in the 2 *Tim.* 3. 7. *Who were ever learning, and never able to come to the Knowledge of the Truth.* And yet it is evident, that theſe were no ſmall Fools in their own Conceit; for in the next Verſe, the Apoſtle compares them to *Jannes* and *Jambres*; whoſe Ignorance and Folly was over-laid with ſuch a ſtock of Impudence, that they had Confidence enough to reſiſt *Moſes*; though he was one of the greateſt Men that ever lived upon the Earth. And there were ſuch pretended Wits in the Apoſtles days, Men of corrupt Minds reſiſting the Truth, concerning the Faith reprobate: But their Folly was made manifeſt, as the Unreaſonableneſs of our pretended Men of Reaſon at this day is. But let us ſee, how theſe Men reconcile Scripture to their Reaſon, or rather pervert it; for my Author in his 16*th.* page, *colume* 1. argues; that becauſe we are to love God with all our Hearts, therefore the Son is not God;

for

for then our Love would be divided. Which argues ſtrongly that he is God, becauſe we are commanded to love and honour him as the Father; as hath been proved by Scripture Command, and the Example of the Worſhippers in Heaven: And alſo is an undeniable Argument, that the Father and the Son are one; whether my Author will receive it, or can underſtand it or no.

The next Scripture that I find Our Author mentions in particular, after he had mentioned ſeveral to prove God is one; which ſignifies no more to his Cauſe, then if a Man pretending to prove, there is no Night in our Climate; ſhould tell us when we ſee the Sun ſhine we may be ſure it is day: For all true Chriſtians believe God is one, and that the Father, the Word, and the Holy Ghoſt, is this One God. But the Text which he mentions and recites at Large, is in his 18*th. Page.* 1 Colume; *Phil.* 2. 6. where the *Apoſtle* ſpeaking of Chriſt, ſaith, *who being in the Form of God, thought it not Robbery to be equal with God; but made himſelf of no Reputation, and took one him the Form of a Servant:* My Author ſaith, (the reconciling Senſe is, that is, to there Fooliſh Reaſon) that he thought of no ſuch Robbery, as being equal with God: It is very ſtrange, that the Servant ſhould ſo much excel the Maſter; when the Devil himſelf, transformed himſelf into an Angel of Light; he did not Quote Scripture ſo Falſly, nor pervert it ſo palpably as this amounts to; when he Brought Scripture to Tempt our Lord, to caſt himſelf down from the Pinacle

cle of the Temple; as any Chriſtian may, ſee by comparing the 4*th.* of *Matthew* and 6*th.* with the 91*ſt. Pſal. ver.* 11. But Let us Conſider, what the Holy Ghoſt was preſſing on Chriſtians in the Context; that we may not Charge him with Contradiction and Nonſence, how bold ſo ever we may be with his Diſciples; and here we find he ſpeaks of ſome Perſon or being, that was in the Form of God; and therefore the other aſſertion, that he thought it no Robbery to be equal with God, was a neceſſary Conſequence of the Former; and to take it as my Author doth, is but to give the Lye to the Holy Ghoſt, or to Charge him with Contradiction; let him chooſe whether: Beſides, the 7*th.* and 8*th.* verſes make it clear, that the Apoſtle was ſpeaking of ſome Perſon or Being, diſtinct and infinitely ſuperiour to Humane Nature; and therefore ſpeaks of his Condeſcenſion, in taking on him the Form of a Servant, and being found in the Faſhion of a Man. Whereas were this this He the Apoſtle ſpeaks of, no other but a Man; the Apoſtle had contradicted himſelf, and his Argument would have been meer Nonſence, and would have run thus; a Man humbled himſelf, and took on him the form and faſhion of a Man. Beſides, it is a Contradiction in the Nature of the thing it ſelf; and is no better Sence than to ſay, a Man made himſelf a Man: It may ſeem ſtrange, that Men ſhould be ſo blind; but how can it be otherwiſe, when they will needs war againſt him who is the Light and Life of Men. I always thought

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that my Author was endu'd with a conſiderable ſtock of Learning; only it look'd like a Jewel ſet in Lead, for want of ſound Reaſon, and Faith in our Lord Jeſus Chriſt to manage it; until I met with his reconciling Faculty, in his aforeſaid 18*th.* page; and that brought to my Mind what the Apoſtle *Peter* ſaith, 2 *Pet.* 3. 15, 16. where ſpeaking of ſome of *Paul's* Epiſtles, of which this to the *Philippians*, and that to the *Hebrews* are ſome: He ſaith, *There are ſome things hard to be underſtood, which the unlearned and unſtable wreſt, as they do alſo other Scriptures to their own Deſtruction:* And when I read theſe things, I cannot for my Life, forbear thinking on my Nameleſs Author: For, beſides the flat Contradiction he gives the Holy Ghoſt, it is directly contrary to the Scope of the Apoſtle; which was to move them to Humility, and Condeſcenſion one to another from Chriſt's Example: But if he were a Man only, to ſay nothing of the Nonſence that there is, in ſaying a Man humbled himſelf to become a Man; the Man Jeſus, conſidered as a Man only; was highly honoured in his being conceived, and brought forth of a Virgin in ſuch a Miraculous Manner. So that conſider the Text which way you will, either with reſpect to the Words themſelves, or with reſpect to the Context; we are bound to believe the Truth as it is revealed; that *He thought it no Robbery to be equal with God.* There is nothing more material in my Author, which I have not taken Notice of, and ſhewed how unreaſonable it is; eſ-

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pecially where he pretends Scripture for his cunningly deviſed Fables. And the Truth is, thoſe Gentlemen would make much ſurer Work in their *Babel* Building; if they could but race out the Scriptures from among us; than ever they will be able to do by wreſting them one by one, to ſpeak according to their fooliſh Reaſon.

And indeed the *Conſiderator*, in his Anſwer to his Grace the Lord Archbiſhop of *Canterbury*, bids fair for it; for though he had tryed in vain by falſe and abſurd Gloſſes, to make the firſt Chapter of *John*, and many other Texts mentioned by his Lordſhip; to ſpeak according to his own, and his Maſter *Socinus* his fooliſh Reaſon; or rather corrupt Mind: Yet he flies at firſt to his beſt ſhift, though for Subtilty ſake ſomewhat indirectly; to except againſt the Goſpel of St. *John*, the three Epiſtles and the *Revelations*; and would impoſe upon us, that they were counterfeited by one *Cerinthus* in *John*'s Name: And therein he hath not only ſecur'd his own Cauſe, but greatly oblig'd the Papiſts; a piece of Wickedneſs they never had the Impudence to attempt, though they kept them lock'd up in an Unknown Tongue. Yes, but the *Conſiderator* tells us, that the Revelations of St. *John* were denied, and writ againſt by ſome of the *Papiſts*; as being no part of Divine Writ. Well, be it ſo, every Body knows for what Cauſe, we have it recorded in *Acts* 6. 10. becauſe they were not able to reſiſt the Holy Ghoſt that ſpeaks therein; and at the ſame time others

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of them, are ſtriving with all the might they have, to ward off the Blow that the Spirit gives to that Intereſt; in wreſting it to any ſence, that may ſecure their Popiſh and Foppiſh Cauſe.

In like manner doth the *Conſiderator*, not only with the *Revelations*, but with the Goſpel of St. *John* and his three Epiſtles, and ſcarce any Text that is urg'd againſt them; but they ſay either it is not right tranſlated, or it is no Scripture; or elſe they manifeſtly wreſt it from the plain Sence and Meaning of the Holy Ghoſt. There in one Inſtance among many we have in the Goſpel of *John*, Chap. 8. v. 58. where our Lord ſaith, *Before Abraham was I am*; Conſiderator, *pag.* 57. *columne* 1. that is ſaith he, *In the Decree and Counſel of God*: Why, good Mr. *Conſiderator*, what a great Secret have you found out now; are not all God's Works known to him from Eternity, were not you and I, and all the Men that ſhall be in the World to the end thereof, in the Counſel and Decree of God from Eternity? Surely, God is not like Man; to determine and purpoſe one thing yeſterday, and another to day.

But pray Sir, be pleaſed to take a View of your own Learned Countenance; in your 6*th.* page *columne* 1*ſt.* and 2*d.* There you give ſeveral Arguments, to prove a thing cannot be poſſeſs'd before it is in being; and in particular you inſtance the Day of Judgment, which is not yet come; and therefore not poſſeſs'd. I hope you will not ſay it is not, or that it was not in the Decree

Decree of God; when and before he made the World: Therefore your Saying after *Grotius*, that a Man deſcending from *Abraham*; could not be any otherwiſe before *Abraham*, than in Divine Purpoſe and Decree; is very true and turns the Argument againſt you: Beſides, *Abraham* was in the Decree of God as ſoon as any Man. Therefore you muſt own, that our Lord did exiſt before he was born of the Virgin, or that he ſpoke Nonſence; for they themſelves knew, that the Decrees of God were Eternal; and our Lord had not given them an Anſwer to their Queſtion, which was whether he had ſeen *Abraham*, he being not fifty years old? Beſides, our Lord had told a plain direct Lye; if he had ſaid he was in the Decree of God before *Abraham*: For *Abraham* was in God's Decree as ſoon as *Adam*, and therefore no Man deſcending from *Abraham*, could be in God's Decree before him.

But the *Conſiderator* goes a little further, and ſaith, our Lord did exiſt in the Promiſe of God before *Abraham*; which is very true alſo, for he was promiſed the ſame day of the Fall; but neither will this do the Buſineſs, nor diſcharge our *Conſiderator* from charging our Lord with Folly or Nonſence, or both: For it was promiſed preſently after the Flood, long before *Abraham*; that God ſhould perſwade *Japhet* to dwell in the Tents of *Shem*, and yet the *Gentiles* the Seed of *Japhet* did not receive the Goſpel, till ſince our Lord's coming in the Fleſh. So likewiſe was it propheſied of *Joſiah* an hundred years before he

was born; could he therefore ſay before I was born I am? Nay, is not Mr. *Conſiderator* himſelf, and the reſt of his Learned Brethren propheſied of by Name? in 2 *Pet.* 2. 1. where the Holy Ghoſt tells us, there ſhall be falſe Teachers among Chriſtians; who privily ſhall bring in damnable Hereſies, denying the Lord that bought them; and bring upon themſelves ſwift Deſtruction. Will you add ſo much Pride to your Folly, as to ſay concerning your ſelf as our Lord did? that becauſe I was in the Decree of God and propheſied of, therefore 1600 Years before born I am: Beſides, *I Am*, is a peculiar Title to God, ſignifying his Self-exiſtence and Self-ſufficiency; which no created Being can take to himſelf without Blaſphemy. Well, but after all, the *Conſiderator* is reſolved to be a good Champion for a bad Cauſe; who will looſe his Ground Inch by Inch: And therefore, he ſaith in his 57*th.* page; *firſt* colume, *That notwithſtanding all this, we muſt be Socinians or Arrians; for Chriſtians we may not be.* No, by no means! if the Conſiderator can but jump into the infallible Chair, and preſcribe a Religion for us. Thus it is, and thus it will be; as the truly Rational and Learned, as well as Pious Doctor *Owen* hath obſerved; "Truth "will not pleaſe, the Devil will ſubſcribe "to any Creed, but that which God gives "of himſelf in his Word. But, good Sir, why muſt we be *Arrians?* Why, becauſe Chriſt though he did exiſt before the World was made, yet he was but a Creature for all that;

that; but the firſt that ever God made: But neither will this ſhift, enable you to overthrow the Chriſtian Religion; nor ſhall you thereby, rob the Author of it of his Divine Nature; who is the great God and our Saviour Jeſus Chriſt, who gave himſelf for us: *Titus* 2. 13, 14. For hereby you do but tread in your old Steps; by reſiſting and contradicting the Holy Ghoſt as your Predeceſſors did in *Acts* 7. 51. For in *Revelation* 1. the 8*th.* and 11*th.* Verſes our Lord ſaith, he is the *Firſt* and the *Laſt:* And to put the Matter out of Doubt, that it is Jeſus Chriſt there ſpeaks; the 12*th.* Verſe to the End of the Chapter makes it evident, he being in the Likeneſs of the Son of Man. And in the 17*th.* Verſe, he ſaith again, *I am the firſt and the laſt:* And in the 18*th.* *I am he that was dead and am alive:* All which ſhews that this was Jeſus Chriſt, and that this Jeſus Chriſt is Godman; for he being the firſt, God the Father was not before him, then he could not be firſt; and he being the laſt End of all things; all things muſt end and terminate in his Glory: For God's Glory is the higheſt and chiefeſt Good, and therefore muſt be the ultimate and laſt End of all things; and that this was no other than Jeſus Chriſt, is evident in that he ſaith, *I am he that liveth and was dead.* Surely, God cannot dye, therefore this muſt be that mighty Child that was given to us, who alſo was the everlaſting Father; ſpoken of in *Iſa.* 44: 6. and *Iſa.* 9. 6. Godman, God with us in our

Nature. And therefore he may well be called wonderful, because he is Godman in one Person; God he must be, else he could not be the first nor last neither; for God only is the last End, as well as the first Cause of all things. Man he must be, else he could not dye; and God he must be, else he could not have power to raise himself again, as he tells you he had; *John* 10. 18. *No man taketh it from me*, saith he, *but I lay it down of my self; and I have power to take it up again:* And this compared with the next Verse, together with *Acts* 20. 24. proves the Father and him to be one; as he saith of himself, in *ver.* 30. of this 10*th.* Chapter; *I and my Father are one.* Besides, in the first Chapter of *Genesis* it is said, *In the beginning God created the Heavens and the Earth.* Why then will you impose *Arrianism* upon us, and contradict the Spirit of God; by telling us that God created before the Beginning, or before he created the Heavens and the Earth?

The *Considerator* therefore, shall never impose his School-Divinity upon me, of one *Senior* and two *Junior* Gods; for unto me and unto us Christians, there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him; 1 *Cor.* 8. 6. And indeed, here lies these Gentlemens Mistake, they find the Scriptures in many places speak of Jesus Christ as Man: Therefore say they, he cannot be God, as my Accountant *pag.* 4. but as hath been observed, we do not say that

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Man is God, or that the Humane Nature is the Divine; or that thoſe two Natures are confounded, but we believe according to the Scriptures of Truth, that God took upon him our Nature; *Heb.* 2. 16. and united that Holy Thing, that by the over-ſhaddowing of the Holy Ghoſt was conceived, and born of the Virgin: So that it did not ſubſiſt, nor was it a diſtinct being of it ſelf, but was united into a perſonal Union with God the Son; and thus he continues to be two Natures in one Perſon for ever. If you ask me how theſe things can be.

I anſwer, ſuch Knowledge is as much too wonderful for the Angels (for ought I know) as to know how God was; and therefore neither you nor I muſt pretend to it: It is enough theſe are the true Sayings of God, and therefore it is to the Peril of thoſe that will not believe it: If you ſay it is impoſſible, I anſwer with Men it may appear ſo and really be ſo; but with God all things are poſſible. If you ſay it is Nonſence and Contradiction.

I Anſwer it is the higheſt impiety and greateſt impudence, that a Man profeſſing to believe there is a God can be guilty of; to ſay, that any thing that God reveals concerning himſelf or us; is impoſſible or contradictory to it ſelf: And therefore, after all the *Conſiderators* glorying of his own, and the reſt of his Brethrens Honour and Dignity; as being Freemen of the Common-wealth of Wit and Learning; *Page* 44. both Collums. And after he hath

spoken very Contumeliously of the Dignities of the Church, and given himself a good Word as a Person fit for Preferment: If the Honours and Profits of the Church, were bestowed as they were at first designed, upon Persons of Wit, Learning and Merrit; no doubt, but he might come in for an Arch-Bishop: And yet in all this glorying, I do not find him mention one thing, that *Paul* a Minister of Jesus Christ made any reckoning of; his Study and glorying being to know Jesus Christ, and him Crucified. No, the *Considerator* doth not speak one Word of this, in all his own Letter of Recommendation; though both Colums, *Pag.* 44. be taken up about it; yet there is not one word of Repentance towards God, and Faith in our Lord Jesus Christ spoken of, as being of any Concernment in a Minister of Jesus Christ. And therefore, seeing he hath such a conceit of his own Merits, without those (accounted) unnecessary things; I would advise him to step Over to *Rome*, for if he make good Friends, those things are not much minded there; If he tell me there is no hope of getting a Cardinals Cap, because the Doctrine of the Trinity is maintained by the Church of *Rome* also. I Answer, the Being of God is an Article of their *Creed* too; and yet I doubt not but Mr. *Considerators* great Learning, hath delivered him from so much ignorance in Church History; That he well knows some Atheists, or Atheistical Fellows have by more Wit and Learning, then by sound Reason, Honesty and true Godliness stept into the infalible Chair for before

before now. And this may serve for an Answer, to Our Nameless Authors argument in his *Pag.* 18. where he would deny the Doctrine of the *Trinity*, because tis maintained by the Church of *Rome*; An Argument so Weak and Foolish, that I did not think it worth my while, to take any other Notice of it, than occasionaliy by the way: for sure we shall never be able to maintain the Protestant *Doctrine*; If this be any Argument with us, That we are right because we dissent from them, or because in many or most things they are wrong; but a foolish Cause must have foolish Arguments or none at all. And indeed notwithstanding the *Considerators* vain glorious boasting of his great Learning; I look upon him to be as great a dishonour to the Schools, for want of Answerable measures of sound Reason; as it must be an affliction to our Clergy, to find such Hereticks harboured in the Bosom of our Church: For although he boast so much of the *Mighty Revolution*, that, greater liberty in matters of Religion would make, from Christianity to *Socinianism* or *Deism*; yet if he had sonnd Reason, and integrity answerable to his great Learning; and the knowledge that he must needs have there by in Church History: The remembrance of the *Arrian* Persecution, must deliver him from that foolish Dream; nor could he were his attainments in Divinity, and sound Reason, proportionable to his great Learning; deny our Lord Jesus Christ to be the true God, and Eternal Life according to the Scriptures; 1 *Joh.* 5. 20. when he himself asserts That in

his *Pag.* 11. Colum 2. and *Page* 26. Colum 2. which by sound Reason, and by Just and necessary Consequence proves him to be so, for he saith, *God neither hath, nor can give him the incommunicable properties of the Deity*; such as Ominpotency, Omnipresence, Omniscience, and the; like so then it is but for me or any private Christian, to prove that Christ hath those incommunicable properties of the Divine being; and the *Considerator* himself will maintain that he is God. Now *Sir*, if you had not excepted against the Revelation of St. *John*, as being no part of Divine Writ; you know I could presently have proved that our Lord Jesus Christ is Omniscient, *Rev.* 2. 23. *I am he that searcheth the reins and hearts*: Pray *Sir*, compare this with *Jer.* 11. 20, 27. and 10. 9. But seeing the Seducers, and Cunningly devising fable Men of our day, under the Specious pretences of Learning and Reason, would fain gather up us Lay-men as Branches cut off from the true Vine; (and may succeed therein among the withered Branches, according to what our Lord hath foretold and threatned; concerning such in the 15*th.* of *Joh.* and the 6*th.*) Yet our Lord hath given his word for it, that they shall not deceive the Elect, though they may and shall deceive many; *Mat.* 24. 4, 5. *and* 22, 23, 25. And that those pretenders to Reason, are those very deceivers among others there spoken of is evident; not only from our Lords words in *ver.* 11. calling them False Prophets, and deceiving many; which they could never be able to do, if they did not

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pretend Reaſon for there Cnnningly deviſed Fables; but alſo their own Practices ſhould bewray them to be Wolves in Sheeps Clothing, in treading in the very ſteps of the Grand *Sadducees* in our *L*ords-day; who that they might carry on that Fundamental Heriſie of denying the Reſurrection the more ſucceſsfully, they denyed the greateſt part of the old Teſtament, and would own nothing for Divine Writ, but the 5 Books of *Moſes*; and ſticking there, they thought to confound our *L*ord himſelf, by their Rational and *L*earned Argument; that there muſt be Confuſion, Contradiction, Abſurdity and Nonſence if the dead Riſe: And you know *Sir*, they grounded their Argument upon Scripture, and made their fooliſh Reaſon, and ignorance of the Power of God, Judge of the Cauſe. Seeing therefore, the *Conſiderator* is not aſhamed to tread in the *Sadduces* Steps, but will imitate them in denying part of the Word of God; and yet at the ſame time (as they did) pretend Reaſon and Scripture for what they held: And to give them their due, there are as many contradictions, and ſeeming impoſſibilities to Reaſon againſt the Reſurrection, as there are againſt the Doctrine of the Trinity; and our Faith therein, muſt be intirely reſigned up unto the revealed will and Almighty Power of God. But I ſay, ſeeing the *Conſiderator* will imitate the *Sadduces*, in denying part of the Scriptures; I ſhall endeavour to follow the Example of my *L*ord Jeſus Chriſt, and prove from ſuch part of the Scriptures as they will own, that

that our *Lord* Jesus Christ is Omnicisent and and Omnipresent; (but at the same time protesting against their unreasonable partiality, in chooſing and refuſing what they pleaſe for Divine Writ; and ſaving to the Service of the Truth all thoſe arguments that are or may be drawn from any part of the Goſpel of St. *John* the *Three Epiſtles* and the *Revelation*, for deſtruction from God is a terror to me, and becauſe of his greatneſs I cannot indure to add to thoſe things, nor take away from the words of the Book of this Propheſie; leaſt God ſhould take away my part out of the Book of Life; *Job* 31. 22. *Revelation* 18. 19.) Now *Sir*, I think you do not except againſt the Goſpel of St. *Mat.* and there we read *Chap.* 28. *ver.* 20. Chriſt Promiſed his Diſciples to be with them alway, to the end of the World. Now, *Sir*, let me freely Diſcourſe with you, concerning this Promiſe, our Lord Jeſus Chriſt is gone to Heaven, and his Humane nature is to continue there till the Reſtitution of all things; neither can a Man be at two Places at one time. Now what will you do, will you give our Lord the Lye in this Promiſe; or will you believe that a Man, or the Humane nature of Jeſus Chriſt is not only in the Sacrament of the Alter, and ſo in Thouſands of Places at the ſame time with the Papiſt; but alſo every where, in all places of the World, where ever there is a Believer: Or will you believe the Truth as it is in Jeſus, that he is the Omnipreſent God, and ſo is with his People in all places, and in all Condition

ditions, according to his gracious Promiſe; *Joh.* 14. 18. *I will not leave you comfortleſs, I will come to you*: Perhaps you will tell me, that this is no more then *Paul* ſaid of himſelf; 1 *Cor.* 5. 3,4. where he tells the *Corinthians*, that though he is abſent in Body, yet he as preſent in Spirit, had Judged already as though he were preſent, concerning him that hath ſo done this Deed: And in the next *verſe* tells them what they ſhould do, when they wre gathered together; and my Spirit, with the Power of our Lord Jeſus Chriſt, *Colo.* 2 5. to the ſame purpoſe; but were not Mr. *Conſiderator* one of the beſt, or rather the worſt at perverting of Scripture, and one of the greateſt reproachers of ſound Reaſon, under the greateſt pretentions to it; I ſhould not have mentioned theſe Scriptures, as having the leaſt ſhew of Reaſon in them, to invalidate the Truth of our Lords Promiſe; or that he will not be with his People, and that really preſent with them to the end of the World, in all Places, and in all Conditions according to that gracious Promiſe, in *Iſa.* 43. 2. *When thou paſſeſt through the fire I will be with thee, and the waters ſhall not overflow thee.* If you tell me this Promiſe in *Iſaiah* muſt be underſtood of God the Father. I anſwer, if it be ſo, it doth but confirm our Lords Deity; the Promiſe being no more then what he Promiſeth his Diſciples, which clearly proves our Lord Jeſus Chriſt to be the Omnipreſent God, that fills Heaven and Earth with his preſence; for what *Paul* ſaid to the *Corinthians* and *Coloſſians*, is no more then what we may all ſay to one another,

when

when we are desirous to have a good Work carried on by the Church, or any other Civil Society, at which we have a right to be present as Member; tho' we are elſe where detained, yet approving the Work we say, our Heart is with them, our Mind and Spirit is in the Work: But will Mr. *Considerator* say, this is all the comfort our Lord promises his Disciples, *Mat.* 28. Truly if so, they might say of him, as *Job* said of his Friends; *miserable comforters have ye been*; but our Lord cannot deceive, any more then he can be deceived; and therefore he will come unto his People, and will take up his abode with them; according to his gracious Promise in *Joh.* 14. 23. *Jesus answered and said if a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him:* Here the Son is to come, and be as much present with his Disciples as the Father: And in *ver.* 16. of the same Chapter our Lord saith, *I will pray the Father, and he shall send you another comforter, that he may abide with you for ever.*

All which, with many other Texts of Scripture, not only prove the Son to be Omnipresent; but also the Unity of the Divine being, and the Trinity of that Unity; and doth undeniably prove to all sincere, unbyast Christians; the Divine authority and Truth of that Word in *Joh.* 5. 7. which Mr. *Considerator* and the rest of his Tribe do so much Bark at, but they shall never be able to Bite it out of Gods Bible, as long as the Sun and Moon indure; nor can they, though in Conjunction with the Gates

of

of Hell; be able to Rob the People of God, of the comfort and Consolation, that they enjoy by Communion with the real,(though Spiritual) and Divine presence of Jesus Christ. For when the Atheist and Deist, and Mr. *Considerator* himself have Mock'd and Scoff'd at Communion with God, as much as their Elder Brother *Ishmael* himself did at the Son of the Promise; yet know ye there are that know, *their Fellowship is with the Father, and with his Son Jesus Christ*; *Joh.* 1. 3.

And yet, Mr. *Considerator*, to shew what a Doctor in *Capernaum* and *Nicodemus*'s Divinity he is, proves himself as good an Advocate for the abomination of Transubstantion as *Belarmine* himself; or any Cardinal of them all could do: Yet is he no Papist but any thing; so he can but do some thing against the Truth; for in *Page* 21. Colum 2. and 22. He labours all he can, to make the abomination of Transubstantiation to be a small sin, if any; which he calls a folly or a mistake; it is not an impiety he saith, but a Philosophical Error; Colum 2. *Page* 21. and hath mis-represented that abomination, that he might redicule the Truth; For he saith, *it is not pretended by the Papist, that the bread and Wine have received any, the least change*: Where as this is the very thing they have burn'd many a Christian for, because they would not believe that the Bread and Wine were changed; or Transubstanstiated into the very Body and blood of Christ: And as for his Body being present in a Spiritual manner, it was the Doctrine of the *Lutherans* and not of the Papists.

And

And in his 20*th*. *Page*, Colum he ſaith himſelf, the Papiſts ſay, *the words of our Lord import, that the Bread of the Sacrament is really, and verily made to be the Subſtance of Chriſt's body, in which he was Crucified.*

But in his *Page* 21. Colum 2. He tells us, they are of another Mind, and that they do not *pretend that the bread and Wine, have received the leaſt change in what is an Object of Senſe* : Why good *Sir*, is not the very Subſtance of Bread an Object of Senſe? Perhaps this Gentleman, may pretend a Licenſe to Contradict himſelf; but the *Trinitarians* muſt have a care, of ſaying any thing contrary to the dictates of Mr. *Conſiderators* fooliſh Reaſon; for fear of being Guilty of the unpardonable ſin of Contradicton. But the Gentleman was labouring to Contradict Chriſt, and to Charge him with Folly and Falſhood; therefore no wonder if he Contradict himſelf, for our Lord hath promiſed to be with his People, to be really preſent with them in this World. This Mr. *Conſiderator* ſee would prove him to be God, the only true God; therefore he will Give our Saviour the Lye, and ſay he neither is nor can be Omnipreſent: *Page* 11. Colum 2. But our Lord ſaith, *Mat*. 18. 20. that *where two or three are gathered together in my name, there am I in the midſt of them*: And that *the will be with his People to the end of the World*, Mat. 28. 20. Yet Mr. *Conſiderator* is pleaſed to ſay, the Doctrine of *Chriſt real preſence, is worſe then the abomination of Tranſubſtantiation* : But that his Fables may paſs with ſome Colour he thinks it meet to

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colour his Charge with Falſhood; and tells us of ſome, whom he ſaith, *ought not to call themſelves the Reformed, who believe the real Preſence of Chriſt's Body in the Sacrament*, pag. 20. colume 2. But I know none of that Belief except the Papiſt, nor the *Conſiderator* neither I believe; but the Gentleman's Deſign was, to deny the Real Divine Preſence of Chriſt: But that being too great a Truth, to be beat out of the Scripture of Truth; he contents himſelf in that place, in denying his bodily Preſence. I have inſiſted the more on the Omnipreſence of Chriſt; becauſe Mr. *Conſiderator* in his 11*th. page*, not only denies it; but alſo acknowledges if he be ſo, he muſt be the Living and True God; becauſe it is an incommunicable Attribute of God.

Now, we have our Lor'ds Words for it over and over again; that he will be with his People in all places in the World: Now whether Mr. *Conſiderator* will believe our Lord's Words, or give him the Lye; or whether his Reaſon hath taught him that the Humane Nature of Jeſus Chriſt is bodily preſent with his People; in all places and at all times; and if ſo, he gives himſelf the Lye: Or whether he will believe that he is the Living and True God, and fills Heaven and Earth with his Preſence? Let him chooſe; I am not to be accountable for his Faith.

But the *Conſiderator* goes on in his 11*th.* page, and tells us, ſome of their Number think *Our Lord Jeſus Chriſt may be invocated in Prayer, not becauſe he is omnipreſent or omniſcient, but becauſe*

cause it pleased the Father to reveal to him our Prayers: And quotes *Revelation* 1.1. He might as well have quoted *Mark* 13.32. For neither of those Texts speak of Prayer, but of the Humane Nature of Jesus Christ; and if he had been writing to those that deny his Humane Nature, they had been to his purpose: But Christians that believe him to be Godman, are confirm'd in their Faith by these Texts; as by several other in *Revelations* and elsewhere: He being that wonderful Person, who is the *First and Last*; *who was dead and is alive*: But if some of your Number scruple praying to him, I do not know any of the Number of Christ's Disciples, that make any scruple of it: *Stephen* the first Christian Martyr, dyed calling upon God; and saying, *Lord Jesus receive my Spirit*; Acts 7.5.

But pray Sir, sometimes you pretend to be a Man of Reason; but as is your Reason so is your Divinity: The Scriptures speak every where of coming to the Father by the Son, not to the Son by the Father; *Ephes.* 2.18. *Through him we both have access by one Spirit to the Father: Neither can any man come to the Father, but by the Son*; John 14.6. But if the Father reveal our Wants to him, and he cannot know them by his own Omniscience; then we are necessitated to come to the Son by the Father; and instead of Jesus Christ spreading our Wants, and offering our Prayers to the Father with his own Incense; the Father must offer up our Prayers to the Son.

It is not for *Mechanicks* to call the Learned Block-

Blockheads, nor will I presume to determine, whether it be a Common or a Strange Thing? to find such a Monster, as a Learned Dunce among the Schoolmen. But I must needs say this Sir, that notwithstanding your great Boasting in your 44*th.* page; of your being free of the Common-Wealth of Wit and Learning; (though I will not question the Copy of your Freedom of the City of Learning.) And yet we *Mechanicks* have so high an Esteem for the Noble City of Learning; that we cannot think such Jolts, could ever attain the Honour of being free of that City: But that we are inform'd, that it is the Custom of that City confirm'd by a Law, made by a Common Council of the same, for the Encouragement of Strangers to send their Children thither; that after seven years Service, every Tutor shall be obliged to make all his Dunces free.

But notwithstanding all this, *Sir*, I think it is a Reproach to the States of the Common-Wealth of Sound Reason; to naturalize such Gentlemen as you are among them: Yet I would not reflect on the Proceedings and Conduct of that Sereen Republick. And therefore I do freely acknowledge, that it is very probable, that we *Mechanicks* may not understand the Meaning of some of those Learned Words, that flow so naturally from such great Criticks as you are; we having not the Gift of divers kinds of Tongues. And therefore, it is probable, that by Wit and Learning you mean, only the Den of Subtilty and Cunning Sophistry; whereby you are enabled to

devise cunning Fables to deceive us Laymen, if God do not give us more Grace and Sound Reason to withstand you. And so you may notwithstanding all this foolish Flourish, *pag.* 44. be Strangers and Alliens from the Commonwealth of Sound Reason. And truly you have little Reason to Glory, in your being free of the Den of Subtilty and Cunning; for when you have done all you can, the Old Serpent will outdo you in that kind of Learning and Logick.

But I think it is almost time for me, to take my leave of Mr. *Considerator*; for although I promised my self great Improvements of my Reason, when I first saw his Title Page; and no doubt but much might have been learn'd from him, had his Book been as rational as his Attempt is daring and bold. And yet upon a Close View, I do not find his Reasons are any other, that what are contained, or may be reduc'd, to what I find in my short Accountant; save only that his great Learning hath puft him up with so much Vanity, that he is not ashamed to speak evil of Dignities.

But Mr. *Considerator* goes on in his *11th. page*, from denying the Omnipresence of Christ, to deny the Satisfaction of Christ's Death: And in *page* 12. *colum* 1. he saith, *The end of Christ's Death. was to recommend Mankind to the Mercy, Forgiveness, and Favour of God*: And again *Col.* 2. he saith, *He suffered to recommend us unto the Mercy of God*: And in *page* 32. *colum* 1. he saith, Though he would willingly give

give it us in the Lord Bishop of *Sarum*'s Words, and doth indeed no less than charge his Lordship with a Dissent from the Catholick Church, in his *1st. colum*, page 31. But in *page* 32. *colum* 1. he saith, *The Sacrifice of Christ was not tendered to the Justice of God, as an equivalent Amends or Reparation; but to his mercy as a Supplication, and as such accepted.* And this he saith, the *Socinians* contend for; but pray Sir, let us reason the Case a little, about this Account that you give of the End of Christ's Death: But first let it be remembred, that you grant, that Christ died to expiate the Sins of Mankind; *page* 31. *col.* 2. This expiation was not offered to the Justice of God you say, but to his Mercy; and to his Mercy, not as an Expiation of Guilt; but as a Supplication for Mercy: This is a double Contradiction, I see the Gentleman will not prove himself a small Fool; for first, you set the Cause in the place of the Effect; and the Effect in the place of the Cause: And in the second place, you destroy the very Nature of Mercy, and make it no other than Justice it self; in that an expiatory and propitiatory Sacrifice for the Sins of Mankind, must be offered up thereunto: *First*, You make the Effect to be the Cause of that, which it is but the Effect of: For the Mercy and Love of God was the first, and only moving Cause of God's sending his Son into the World; and therefore all that he did in the World could not be the Cause, nor so much as a Means ro procure his Mercy; consider'd

without respect to Justice: *John* 3. 16. *For God so loved the World, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.* "Mercy and "Love in God, (as the truly Rational and "Heavenly Dr. *Owen* hath observed) being "no less than God's willing good to the Crea-"ture; and whoever God wills Good to, they "must have that Good willed to them: For God's Will in this Sence, must infallibly be done both in Heaven and in Earth. But God will not convey Good to any Creature, in a way that shall destroy a greater Good; then the Salvation of all the Men and Angels in Heaven and Earth will amount unto. But such is the Manifestation of the Glory of God's Justice, therefore though God's loving Kindness and Mercy was from everlasting, and therefore needed not a Sacrifice in time to procure it; much less a propitiatory one to appease it which is a Contradiction with a Witness; but this is not to be taken Notice of in Men, that have ingross'd all contradiction to themselves, under the specious pretence of Reason; for 'tis below the pretended Wits of our Day, the Great, Vain glorious Freemen of the Common-Wealth of Wit and Learning, to prove themselves little Fools.

But I say, Mercy will never be extended in a way, that in the least derogates from the Justice and Truth of God: No, Justice and Truth must be equally exalted with Mercy, where-ever it is extended: Therefore when God

God proclaims his Name in *Exod.* 34. 6, 7. he proclaims himſelf to be a God that will ſhew Mercy, and yet will by no means clear the guilty. This you Men of Reaſon are pleaſed to contradict, and do in ſo many words tell us; that a Debt fully paid, and yet freely for given is a contradiction; Nameleſs Author *page* 6. *col.* 1. And Mr. *Conſiderator* calls it a Mock Payment, *pag.* 13. *col.* 1. But we know the things of God, uſeth to be accounted Fooliſhneſs with Men; but Thanks be to God through our Lord Jeſus Chriſt, we do as well know that God hath made fooliſh the Wiſdom of this World; and that the fooliſhneſs of God is Wiſer then Men; 1 *Cor.* 1. 20, 21,--25, 26, 27. But in the aforeſaid *Exod.* 34. The Lord proclaims himſelf to be *the Lord God, merciful and Gracious, long ſuffering, and abundant in goodneſs and Truth.* Pray obſerve, goodneſs and Truth muſt go together, and without Truth Goodneſs would ceaſe to be ſo. And in *verſe* 7. He ſaith, *Keeping Mercy for thouſands, forgiving iniquity, Tranſgreſſion and ſin*; and that will by no means clear theguilty. Now Gentlemen are you not aſhamed, if you are not you may be; to ſay a Debt fully paid, and yet Freely forgiven is a Contradiction; for do you not thereby Contradict God himſelf and Charge him with Folly and Falſhood; who ſaith, he will *pardon iniquity and forgive ſin*; *and yet will by no means clear the guilty.*

Surely God is true, and can no more Lye then he can dye or deny himſelf; therefore his infinite

wisdom hath contrived that which his Almighty Power hath effected, a way to pardon sin; and yet by no means clear the guilty. This could not be done by offering up a Sacrifice to the Mercy of God, nor was there any need of such a thing: Mercy being the first moving Cause of setting infinite Wisdom to Work, to find out a way to save the sinner, and yet not clear the guilty; and at the same time to save the Honour of Gods Law, and to vindicate the immutability of his Truth, to shew Mercy to the sinner; and yet at the same time to magnifie his Law, and make it Honourable; *Isa.* 44. 21. to magnifie his Mercy, and yet at the same time, and by the same way and means, and with respect to the very same Persons; to exalt his Justice. This was a Work becoming God, because no Created being had Wisdom and Power to do so; and as it is wonderful in its own Nature, so likewise should it be to us; and Humbly and thankfully closed up with. It is not to be quarrelled with, but if you will reject the Counsel of God against your selves, because it is Foolishness with you; yet know you that to them that believe, Christ is the Wisdom of God, and the Power of God; and they do receive this Truth with all manner of Acceptation. And although it may seem to be foolishness to you wise *Grecians*, yet to them that believe both *Jews* and *Greeks*, Christ is the Wisdom of God and the Power of God; hence it comes to pass, that the Lord is well pleased for his Righteousness sake, he thereby magnifying his Law, and making it Honorable; this answers the end of God, both in Creation and Redempti-

Redemption. * The end of God was to manifie his own glory, but for which he would not have descended into the Work of Creation nor Redemption; *For he hath made all things for himself, even the wicked for the day of evil*; Prov. 16. 4. And we are Redeemed and Called for this very end, that *we may be to the Praise of the Glory of his Grace in Christ Jesus*; Eph. 1. 6,—12. Yet so as that the Glory of his Justice, might shine forth with equal Luster with his Mercy; *Rom.* 3. 25, 26. *Whom God hath set forth to be a Propitiation, through Faith in his blood, to declare his Righteousness for the Remission of sins, that are past through the forbearance of God*; ver. 26. *To declare, I say at this time, his Righteousness; that he might be just, and the justifier of him that believeth in Jesus*; God doth all things becoming himself, and Gods glory being the chiefest good, and the manifestation thereof the Highest end; God could have no Lower end, than the manifestation of his own Glory; as the first and chief end, in the Work of our Redemption and our Salvation, next thereunto. A wise Man will not do great, and Noble things for a base and low End; how much less will God save sinners in a way, that advances the Glory of one attribute to the abasement, or in the least Ecclipsiing the Glory of another: This would reflect on his Wisdom and Power, but God will not, God cannot extend Mercy in a way, that may reflect on his Justice and Truth: If the King pardon a Convicted Traytor, he thereby extends his Mercy, and

* See Sir *Francis Bacons* Confession of Faith.

shews a great deal of Pitty, and Compassion, and good Will to the Person of the Traytor: But he cannot with respect to that Person, but stop the Execution of Justice, and the Law in that particular Falls to the Ground; and that because he is Man, and not God; but not one jot, nor Title of Gods Law shall Fall to the Ground; neither shall Justice be in the least stopt or Suspended, by Gods extending Mercy to the Sinner; because the Lord is God and not Man: Therefore we Read, that *Mercy and Truth are met together, Righteousness and Peace have kissed each other. Psal.* 85.10. God is as Just in Justifiing him that Believeth in Jesus, as he is in Condemning the Unbeliever; *Rom.* 8. 26. So that it as clear as the Sun shining at Noon-day; that as Mercy was the first and only moving Cause, of Gods sending his Son into the World to save Sinners; and therefore there was no need of his coming to procure Mercy, his coming being the greatest Demonstration of Mercy and Love; *Joh.* 3. 16. So likewise is it a Demonstration that all he did, and especially what he Suffered; was with respect to Justice. The determinate Counsels of the Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, the one Eternal God; had first, if we may to help the weakness of our understanding use such an expression; as First or Second, concerning the decrees of God. I say, the First thing God had in his Eye in saving Sinners, by sending his Son into the World; was the Manifestation of his own Glory: This being the best good must be the First

Cause,

Cause, and Last End of all Gods Works; and in Subordination thereunto, Gods Mercy and great Love wherewith he Loved us, was the moving Cause of sending his Son into the World, with respect to God himself; the Manifestation of his own Glory was the Cause, and must be the Effect and last End thereof with respect to us; Love, Pity, and Compassion, and Mercy, was the First moving Cause, and our Eternal Salvation the last End; so then if Christ came to Expiate sin, or to take away sin; it must be to bear the punishment due to sin, or to the Sinner for sin; to take away the guilt of sin; which cannot be done but by bearing the punishment due for sin; the guilt must be taken away. For God will by no means, therefore not by Mercy it self, clear the guilty: Therefore the guilt must be taken away, that Mercy may flow in with all its Blessed effects upon the Sinner; therefore the Fathers sending his Son, was the Highest Act of Mercy in the Father; and the Sons coming and dying in our Nature, was the highest Act of Love in the Son: The thing it Self was all Mercy with respect to us, and the doing of it was with respect to the Honour of Gods Law, and and the Manifestation of his Justice and Truth: Therefore Christ did not offer himself up as a Supplication to the Mercy of God, but as an expiatory Sacrifice to his Justice; and not as a partial expiating of sin, for that would but in part take away guilt; but all guilt must be taken away, or else the sinner will remain guilty; and God will by no means clear the guilty.

Hence

Hence we read of Gods forgiving for Christs sake, *Eph.* 4. 32. and of Redemption through his Blood the forgiveness of sins, according to the riches of his Grace. Here is Redemption, but at no less Price than the Blood of Christ; here is the forgiveness of sins, but it is through the Blood of Christ; for we are not Redeemed with Corruptible things, but by the precious Blood of Christ; *Peter* 1. 18, 19.

All which shews that we are freely Forgiven, and yet Justice is fully satisfied; God having no Motive, nor was it possible he should, to concern himself about our Salvation; but his own Soveraign good Will and good Pleasure, he will have Mercy, because he will have Mercy: This makes the difference between Man and Man, and this makes the difference between Man and Devil; he took not upon him the Nature of Angels, but the Seed of *Abraham*: And what ever Reasons may be given for this, by those wise Criticks that will vainly intrude into those things that they have not seen; yet they must at last all Center in this; *Even so O Father, because it pleaseth thee.* It was the good pleasure of God to save his Elect, therefore Christ did not come to purchase this good pleasure; but to Execute it by taking away sin, both in its guilt and filth, and to bring in an Everlasting Righteousness: Therefore we read, *the pleasure of the Lord shall prosper in his hand*; Isa. 53. 10. *Dan.* 9. 24. And our Lord doth so often declare, *that he came not to do his own will, but the will of him that sent him*; that is needless to mention particular Scriptures to prove it: All which shows that Christ offering himself up

up by the Eternal Spirit as a *Sacrifice* to God; was to take away ſin, both in the guilt and filth of it; and had reſpect to the Juſtice and Holineſs of God to Vindicate his Truth, and the Honour of his Law, in ſhewing Mercy to the Sinner: Therefore it is ſaid, he was made ſin for us, that we might be made the Righteouſneſs of God in him; and in reſpect to Mercy and Love, our Lord tells us, *At that day ye ſhall ask in my name: and I ſay not unto you, that I will pray the Father for you: For the Father himſelf loveth you*, Joh. 16. 26. Yet if any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous 1 *Epiſt.* of *Joh.* 2. 1. And he tells us again, *At that day ye ſhall ask in my name; and I ſay unto you, that I will pray the Father for you*; and in *Joh.* 16. *ver.* 23. *Verily verily I ſay unto you, whatſoever ye ſhall ask the Father in my name, he will give it you*: Which compared with *Joh.* 14. 13. 14. ſhews that the Father and the *Son* are One, for ſaith he, *Whatſoever ye ſhall ask in my name, that will I do, that the Father may be glorified in the Son.* And again, in the next *Verſe*, *If ye ſhall ask any thing in my name, I will do it.* All which ſhews that Chriſt did not purchaſe, nor doth he interceed for the Fathers Love and Mercy, but interceeds as an Advocate pleading his own merrit in taking away ſin, and bringing in an Everlaſting Righteouſneſs; ſo that is for Gods glory, the Honour of his Law, the ſtrickneſs of his Juſtice, to ſhew Mercy to the *Sinner*: Therefore he ſaith, *I will do it, that the Father may be glorified in the Son*: And indeed, it is little leſs then the

Blaſ-

Blasphemy to say, that the Fathers Love and Mercy is not so great, or was not so early as the Sons; for God is of one Mind, and who can turn him. Having thus proved that Christ offered himself up as a Sacrifice to the Justice of God to make an Attonement for Transgression.

It will be necessary to enquire, what kind of Priest and Sacrifice this must be, what mighty Mediator this must be that interposeth between the Justice of God and the guilty Sinner. And as the Doctrine of Satisfaction, ought to be received with all Humility and Thankfulness, with all Care and Watchfulness, to prove our selves to be of the number of those, that are Redeemed from a vain Conversation; and to have a Witness within us, even the *Spirit, to bear Witness with our Spirits, that we are the Children of God*; and shew out of a good Conversation the Virtues of him, *that hath called us out of darkness into his marvellous light.* Proving that the Grace of God that hath appeared to us, hath Effectually *Taught us to deny all ungodliness, and Worldly Lust, and to live Godlily, and Righteously, and soberly in this present evil World*: And that we do not only look to the Blood of Christ, to deliver us from the guilt of sin; but we do also Live by Faith on him, and do find his Blood Effectual to Cleanse us from the Filth of Sin; 1 *Joh.* 1. 7. so should we in our inquiry after this Mighty Saviour, be Serious and Humble; Resolving to guide our Reason by the Word of God, Subjecting all the Powers and Faculties of our Souls thereunto; Humbly imploring the Spirits aid and spe-

special assistance, without which we cannot discern the things of God, because they are Spiritually discerned. And surely, this mighty Salvation can be wrought out, by no other then an Almighty Saviour; whom we Read of in *Isa.* 63. 1. One that speaks in Righteousness, that hath dyed Garments; and therefore Travelleth in the greatness of his strength, and is mighty to save; and therefore this mighty deliverer must be no other then God's fellow, which no Created being can be spoken of; *Zacha.* 13. 7. And this is evident from the Nature of the Work, which hath been already proved he was to do; which was to bring in an Everlasting Righteousness, and to make an Attonement for sin; *Dan.* 9. 24. Which no Created Being could do, for no Man nor Angel, nor any Created Being whatsoever can be Profitable to God, as he that is wise can be Profitable to himself, *Job.* 22. 2. And not only are Christ's Disciples, but all Created beings are unprofitable Servants; *Job* 4. 18. *Behold he puteth no trust in his servants; and he chargeth his Angels with folly*: None can do any more then their duty, therefore none can come in as Mediators between God and sinful Creatures; none have any Excellency but what they have received from God: Therefore it is but their duty, to return all back again to him, from whom they received their Beings, and all the Excellency thereof; and the more any Creature receives, the more is he in Debt to the Giver. So that it is utterly impossible, for a Creature to interpose, between the offended Justice of God and a guilty Sinner; the Nature of a Created being will not, cannot admit

mit of such a thing: Therefore, seeing our Lord Jesus Christ did interpose between God and Sinners; he must be such a days Man, as could lay his hand both on God and Man; and therefore must be that Child given to us, whose name is called *Wonderful Counsellor, the mighty God, the Everlasting Father*; spoken of in *Isa.* 9. 6. And indeed were he not so, we could have no Comfort here, nor happiness hereafter by all that he did or Suffered.

For, *First*, What comfort could we have here, or Expectation of happiness hereafter; from what he did if he were but a Man, or any Created being only; If he were but a Creature, though such an imaginary One as Mr. *Considerator* speaks of, in *Page.* 57. 1. and Colum 1. 2. Created before God Created the Heavens and the Earth yet he being but a Creature, could merit nothing for us, that Command to Love the Lord with all the heart, and all the might, and all the strength, makes it the indispensable duty of every Created Being; to do all that they are Capable of doing in Obedience to God: And in so doing, they do but their own duty, which is but their Reasonable Service. The Nature of a Created Being, if we could suppose such a One; as might be Ten Thousand times more Glorious and Excellent, then the most Glorious Angel in Heaven; yet being but a Creature, it ows its being, and all that it is Capable of doing to its Creator; It can pay no more then its own Just Debt: And the more Excellent it is, the more it is obliged to God to pay the same.

So

So that it is utterly impoſſible, to find Works of Superrogation in any Created being; ſo then if Chriſt were not the true God, he could Merit nothing for us by all that he did, for If you tell me there have been ſome Men, ſuch as *Abraham* and *David*, and the like; for whoſe ſake God ſaith, he will do good to their Poſterity: I Anſwer, ſuch Expreſſions are always to be taken Figuratively as they were Types of Chriſt; or as Declarations of Gods Faithfulneſs, in keeping Covenant with *Abraham* and his Seed for ever: But all thoſe Men had a Mediator, to take away there own Guilt, for it is Written, *there is none good, no, not one.* Therefore they being ſaved by the Mercy of God, conveyed to them through the Merrits of Chriſt; it is impoſſible that they could do any thing, for the ſake of which, God ſhould ſhew Mercy to their Poſterity. For if an inocent Creature can do but its duty, how much leſs can a ſinful Man, though renewed by Grace; do any thing to Merit for another.

And here both Mr. *Conſiderator*, and our Nameleſs Author, may take an Anſwer to their *Babels-Tower*; that they have thought to build ſo High as to reach Heaven, by their following Chriſt Example; concerning which, I ſhall only ask theſe Gentlemen, Two or Three Queries.

Firſt, Whether they think the Law of God was not a perfect Rule of Righteouſneſs, though our Lord had never come into the World?

Second-

Secondly, If it was necessary, that our Lord should come into the World to give us an Example only or chiefly; what should be the Reason, why he was not sent as soon, or before Sin entered into the World?

Thirdly, If we are saved by following Christ's Example, what is become of *Abraham*, *David*; and all the Old Testament Saints that lived and dyed before he gave this Example?

Fourthly, I would ask Mr. *Considerator* himself and my Nameless Author; whether they do not think in their Consciences, if God should enter into Judgment with them, and deal with them according to their following, or not following Christ's Example; they must not unavoidably perish without any hope of Mercy. Perhaps these Gentlemens Ignorance, both of God, the Law, and of Sin, which is a transgression of the same; may furnish them with a ready Answer to the last Query, the same that one of their Tribe gave me, above twenty years agoe to a Question of the like Nature; namely, that he did not know, whether a vain Thought were a Sin or no? But whatever their Answer may be to the aforesaid Queries, I am taught by the Word of God, and sound Reason drawn from the same; to believe that it is these Gentlemens Ignorance of God, of his Law, and of themselves; that first laid the Foundation of this Antichristian Fabrick in their Hearts; and is still the Principal Matter and Stuff, by which this *Babel* Tower is carried on and supported.

But

But let us next consider, what Comfort here or Happiness hereafter, we could expect from our Redeemers Suffering; if he were but a Man, or any Created Being whatsoever: And here it may be remembred, that it hath been already proved, that no Creature can merit any thing from God by doing; but may not an innocent Creature's Suffering, merit something at the Hands of God for others?

To this I answer, there are but three Accounts or Reasons, for which we can suppose God should afflict or punish his Creatures.

1. His own absolute Sovereignty, and unaccountable Dominion that God hath over all his Creatures; and whatever he doth on this Account. We all know he can do no Injustice. Or,

2. God punishes the Creature for its own Sin or Guilt. Or,

3. For the Guilt of some other.

But our Lord Jesus Christ did not suffer for himself, for though the Messiah was cut off, it was not for himself but for his People; *Dan.* 9. 26. For *He had no Sin nor was guile found in his Mouth.* And it hath been proved by Gods own Proclamation, in *Exod.* 34. 6, 7. that Guilt must be taken away, or else the guilty Sinner cannot be cleared; and so will remain under the Law and under the Curse. Now Guilt cannot be taken away, without suffering the Punishment that Guilt bound the Sinner over to; this could not be done by

a Man only, or any limited Power whatsoever. This Mr. *Considerator* not only owns in *pag.* 31 and 32. but also denies that the Acts of Christ, though they were of an infinite Value, which yet he will not own they were; but if they were, he argues against the Satisfaction of Justice thereby; because he saith, *One infinite Satisfaction is not equivalent to all those Guilts and Punishments, each of which is infinite:* And this he calls a Reasoning or Computation, which is self-evident; but why doth not Mr. *Considerator* see, that his Arguing is self-contradictory, one while he will not own our Lord Jesus Christ to be God, because he saith, it implies more infinites than one: Which he saith, is impossible.

Now, to render him an insufficient Saviour, he tells us of a great many, infinite Guilts, which one infinite Saviour is not able to grapple with. What Pains doth this Gentleman take to prove, that he is not of *Paul*'s Mind and Faith; who saith, *Christ loved him and gave himself for him.* And that he is not concern'd to be one of that Number spoken of, in *Isa.* 53. 3, 4, 5. where 'tis said he bare our Iniquities, Griefs, Sorrows, Chastisements; and by his Stripes we are healed. And if he bare our Sins or Punishments, as the Scripture doth so often declare; he either bare all that was due from Divine Justice, or he bare but a part: If he bare but a part, we are but partly cleared, he is but a part Saviour; Guilt is but in part removed, and finally we can be but partly saved, which

which is to be fully condemned; for God will by no means clear the guilty.

And whereas Mr. *Considerator* speaks of a great many infinite Sins and Guilts; yet it is certain that Sin neither is, nor can in its own Nature be infinite; though as it is committed against Infinite Justice and Goodness, it hath a kind of infinite Evil in it; but properly it is not, nor can be infinite: For as there is but one Good that is God, so there is but one Infinite, that is, God. And indeed Mr. *Considerator*, should have considered, that as he argues in his 33*d*. page; he makes it as possible for Sin to destroy the very being of God, as to overthrow the Satisfaction of Christ. For Sin is Enmity against God, and if it had power it would destroy God; but as great, and as exceeding sinful as sin is, yet the Power of God is able to subdue it, and the Goodness of God is able to overcome it, and the Sufrings of Christ are able to take away the Guilt of it.

And whereas he saith, that one (supposed) infinite Satisfaction, is not equivalent to a great many infinite guilts, I have already proved, that our Lords Satisfaction was not supposed, but really such as Answred Divine Justice, by taking away all guilt from all his Elect, else they could not be cleared, and consequently not saved. And as for his setting many infinites of guilt and sin, against one infinite satisfaction; if it had pleased God, to

endue him but with half so much sound Reason, as he hath bestowed on many of the Common People; of whom Mr. *Considerator* hath Prophesied in his *Pag.* 30. *Colum* 1. That they shall turn Divines, and raze the very Foundation of *Babylon.* I say, had Mr. *Considerator* been a Legal Freeman of the Common-wealth of sound Reason, as he Boasts *Pag.* 44. *Colum* 1. he would have easily seen, that his Argument, is every Whit as strong for the destroying of God himself, and causing him to cease to be; as against the satisfaction of Christ. For if there be a great many infinite sins and guilts, and therefore one infinite satisfaction cannot Answer them; because many to one is odds: By the same Reason, there being a great many infinite Evils, and but one infinite good; many to one being odds, the many infinite Evils must destroy the one infinite good: Thus we see God confounds the Wisdom of the Wise, and makes their Knowledge foolishness; and it is a thing to be much observed, that there is scarce any one Argument, that our pretenders to Reason make use of against our Lord Jesus Christ: But when it is lookt into, a Man may see that an Atheist may with as much Reason, urge the same against the very being of God. The Wisdom, and Justice, and Soveraginty of God herein is to be humbly and thankfully adored, in that *he is pleased to hide those things from the wise and prudent; and to reveal them to Babes, even so O Father because it pleaseth thee,* This should teach all, both learned and unlearned, to believe God to be, as he himself reveals himself in his Word

Word to be; least while we proudly go about to make God like our Selves, we provoke him to Leave us to our Selves; and then Wisdom must perish from the Wise, and understanding from the prudent; and in denying God to be as he is; we shall proceed to deny him to be. And indeed, as great *Charnock* hath well observed, of the two; it is a greater evil to deny him to be as he is, then to deny him to be.

Let every sincere Christian therefore, make it his dayly Prayer to Almighty God, to give him an understanding, that he may know him that is true; and also know, that he is in him, that is true; even in his Son Jesus Christ: *This is the true God and eternal Life*, 1 Joh. 5. 20. and let us, one and all with Heart and Voice, yield Obedience to the will and Command of God; *Joh.* 5. *in honouring the Son, even as we honour the Father*: Joyning with those Blessed Ones we Read of *Rev.* 5. 9, 10, 11, 12, 13. Singing Songs of Praise and Thanksgiving to the Lamb, *who hath redeemed us by his blood, and made us Kings, and Priests unto our God*: Saying, *Blessing and Honour, Glory and Power, be unto him that sitteth upon the Throne; and unto the Lamb for ever and ever.* And let all that Love our Lord Jesus Christ in Sincerity, say, Amen, and Amen.

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